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*The Kashmirian Atharva Veda, Book Three.* — Edited,  
with critical notes, by LE ROY CARR BARRET, M. A.,  
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*Prefatory.* — This third book of the Kashmirian AV. is edited in the same manner as were the first and second books (see this Journal vol. 26 p. 197 and vol. 30 p. 187). The same freedom has been maintained in regard to the form of presenting the material, but as heretofore the transliteration is considered first in importance. An effort has been made to reduce commentary to the smallest limits; and this may have produced an appearance of assurance regarding the emended text offered, but it is rather more appearance than reality. The text as constituted is a product of textual criticism solely, and only rarely has a purely conjectural reading been suggested or a venture made towards the higher criticism. Mutilated passages might sometimes be made intelligible by free guesswork, but even moderate assurance about a reading can be felt only if similar phraseology can be cited from other Vedic Texts.

Inasmuch as this is really preliminary publication it seems proper to put it in print now rather than hold it back on account of some unsolved difficulties. A revision and republication which would have some finality may properly be undertaken when the whole, or at least half, shall have been published in this manner. The fourth book will follow this one as soon as possible.

The transliteration is given in lines which correspond to the lines of the ms.; the division of words is of course mine, based on the edited text. The abbreviations are the usual ones; except that *Q.* is used to refer to the AV. of the Čāunikiya School, and *ms. (sic)* is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the "z" (= period): in the trans-

literation the Roman period stands for a *virāma*: daggers are used to indicate a corrupt reading as they are used in editions of classical texts.

### Introduction.

*Of the ms.* — This third book in the Kashmir ms. begins f. 49 a, l. 2 and ends f. 61 a, l. 3, — 12 folios: only one letter is illegible owing to peeling of the bark, on the last line of f. 52 a, and unclear signs are only four I think. It may be noted here that in this ms. a ligature which seems clearly ttr appears very frequently but not always for tr: and one ligature seems regularly to serve for nn and 'r n°. In this part of the ms. most of the pages have 18 or 19 lines of script.

*Punctuation and numbering.* — There are no stanza numbers, and only the most irregular punctuation to indicate the ends of stanzas or hemistichs: sometimes a visarga or anusvāra gives the hint. Except when a stanza is entirely rewritten I have not ordinarily mentioned corrections of punctuation. There are no accents marked in this book.

The grouping of the hymns in anuvākas is maintained in this book, eight anuvākas with five hymns in each; and all are correctly numbered except the first which is marked a 5, the 5 belonging to the fifth hymn which is not numbered. All the hymns save four are numbered correctly: for no. 5 and no. 11 the end is indicated but no number given, for no. 28 and no. 38 the end is not indicated.

*Colophons, glosses, &c.* — There are a few things of this sort that may well be recorded here. In the left margin opposite hymn 10 stands rakṣāmantram; in the left margin opposite hymn 34 stands somaṁ rājānam aṣervacana (*sic*); cf. f. 63 b. In the text before hymn 11 stands atha rakṣāmantram; then after the six stanzas which appear also as Ç. 3. 23 there stands RV. 10. 87. 1 entire followed by the pratika of RV. 10. 87. 25 (its last stanza) and the direction japet sarvam; finally stands iti rakṣāmantram. This seems to be a clear case of intrusion of sūtra into our text. And I incline to think that a bit of commentary has gotten in between stt. 10 and 11 of hymn 25, taken in possibly from a bottom margin. In hymn 34 between stt. 1 and 2 there stand 3 pādas which seem to be pratikas, and not constituent pādas of a stanza. In hymn 31 only the pratika of st. 1 is given followed by ity

ekā to indicate previous occurrence in this ms.: the same practice is noted in Book 4. There are some corrections inserted between the lines and some in the margins: most of them are helpful, but self-evident.

*Extent of the book.* — This book contains 40 hymns of which 3 are prose; parts of 3 others are or seem to be prose. The normal number of stanzas in a hymn is 6, as it is in Ç. 3; 26 hymns have 6 stanzas each, and not one has less I believe. Assuming the correctness of the verse divisions as edited below we have the following table:

26 hymns have	6 stanzas each	=	156 stanzas
5   "   "	7   "   "	=	35   "
4   "   "	8   "   "	=	32   "
2   "   "	9   "   "	=	18   "
1 hymn has	10 stanzas	=	10   "
1   "   "	11   "	=	11   "
1   "   "	12   "	=	12   "
40 hymns have		=	274 stanzas.

*New and old material.* — Estimating by stanzas which are new in structure we have just over 80 new stanzas; estimating by pādas which are not in the *Concordance* the total is slightly less, because some few pādas which do appear in the *Concordance* are parts of stanzas which may properly be called new. There are 14 hymns which may be called new, though some of them contain stanzas already known.

Of the 31 hymns in Ç. 3 sixteen appear here in fairly close agreement: this is the practically the same proportion of correspondence that was found in Pāipp. Books 1 and 2. There are here also 2 hymns each of Ç. 2 and 7, and 3 hymns each of Ç. 4 and 19, and a few scattering stanzas or pādas of Ç. 5, 6, and 9. Of other Vedic texts there are only a few scattered stanzas of RV., VS., KS., Kāuṣika: one hymn here is partly parallel to some mantras of MS., and one appears in a form which is closer to the form given in TS. than to the form given in Ç.

ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ  
BOOK THREE.

1. [f. 49 a l. 2.]

Ç. 3. 4.

om̐ namo gaṇādhipataye z z om̐ ā tvā gni rāṣṭram saha  
varcasodhi  
ṣ prāḡ viçām patir ekarāt tvam̐ vi rājā sarvās tvā rājan  
pradiço hvaya-  
ntūpasadyo namasyo bhaveha tvām viço vṛṇatām rājyāya  
tvām imāḥ pra-  
diçaṣ pañca devīḥ varṣma rāṣṭrasya kakudhi çrayasvāto  
vasūni vi bhajā-  
my agrāḥ açchi tvā yattu bhuvanasya jātāgnir dūto va  
jarase dadhāti jāyā-  
ṣ putrāḥ sumanaso bhavantu bahum̐ balim̐ prati paçyāma  
ugrā z z  
açnā tvāgre mitrāvaruṇobhā viçve devā marutas tvā hva-  
yantu | sajātā-  
nām madhyameṣṭheha ma syā sve kṣetre savite vi rāja |  
ā pa drava paramasyām  
parāvataç çive te dyāvāpṛthivī babhūtām | ud ayam̐ rājā  
varuṇas tathā-  
ha sa tvāyam ahvat svenam ehi | indro idam̐ manuṣya prehi  
sam̐ hi yajñiyā-  
s tvā varuṇena sam̐vidānaḥ sa tvāyam ahvat sve sadhasthe  
sa devān yakṣa-  
t sāu kalpayād diçaḥ | pathyā revatīr bahudhā virūpāḥ  
sarvā  
s saṅgatyā varivas te akran. tās tvā sarvās sam̐vidānā  
hvayaṇtu daça-  
mīm ugras sumanā vaçeta | yadi jareṇa haviṣā da tvā  
gamayā-  
masi | atrā ta indraṣ kevalīr viço balihr̥tas karat. z 1 z

Read: ā tvā gan rāṣṭram saha varcasodihi prāḡ viçām patir  
ekarāt tvam̐ vi rāja | sarvās tvā rājan pradiço hvayantūpasadyo  
namasyo bhaveha z 1 z tvām viço vṛṇatām rājyāya tvām imāḥ  
pradiçaṣ pañca devīḥ | varṣman rāṣṭrasya kakudi çrayasvāto  
vasūni vi bhajāsy ugrāḥ z 2 z accha tvā yantu bhuvanasya

jātā agnir dūto 'va jarase dadhāti | jāyāṣ putrāḥ sumanaso  
bhavantu bahum baliṁ prati paçyāsā ugraḥ z 3 z açvinā tvā-  
gre mitrāvaruṇobhā viçve devā marutas tvā hvayantu | sajātā-  
nām madhyameṣṭhā iha sa syāḥ sve kṣetre saviteva vi rāja z 4  
z ā pra drava paramasyāḥ parāvataç çive te dyāvāprthivī ba-  
bhūtām | tad ayaṁ rāja varuṇas tathāha sa tvāyam ahvat +sve-  
nam ehi z 5 z indra idam manuṣyaḥ prehi sam hy ajñāsthā  
varuṇena samvidānaḥ | sa tvāyam ahvat sve sadhasthe sa devān  
yakṣat sa u kalpayād diçaḥ z 6 z pathyā revatīr bahudhā  
virūpāḥ sarvās saṅgatya variyas te akran | tās tvā sarvās sam-  
vidānā hvayantu daçamīm ugras sumanā vaçeḥ z 7 z yad  
ajareṇa haviṣādhi tvā gamayāmasi | atrā ta indraṣ kevalīr viço  
balihṛtaṣ karat z 8 z 1 z

With the last stanza cf. RV. 10. 173. 6 and Ç. 7. 94.

In st. 3b jarasi would suit the verb better and might be read. Pāda 4c appears in several forms; cf. no. 33. 5. A possible reading for st. 5d is ° sa enām lokam ehi. The reading of st. 6a here is better than that of Ç. but it is entirely possible that our ms. gives no real variant; in 6d viçaḥ as in Ç. would be better. The emendations in st. 8 are tentative.

2. [f. 49 a, l. 17.]

C. 3. 7.

hariṇasya rahuṣyado dhi çirṣaṇi bheṣajam su kṣettriyam  
viṣāṇa-

yād viṣucīman anīnaçat. | anu tvā hariṇo vṛṣā padbhiç catu-  
[f. 49 b.] rbhir akramīt. viṣāṇe vi çva çuṣpitaṁ yadi kiñ  
cit kṣettriyam hṛdī | a-

do yad avarocate catuṣpakṣam iva çchati | tena te sarvam  
kṣettriyam aṅgebhyo nā-  
çayāmasi | ud agātām bhagavatī vicṛtāu nāma tārake | vi  
kṣettriyam

tvābhy ānaçe | vedāham tasmin bheṣajam kṣettriyam nāça-  
yāmi te | apa-

vāse nakṣattrāṇā apā statatoṣasām apassat sarvam āmayad  
apa kṣe-

ttriyam akramīt. āpa id vā u bheṣajīr āpo amīvacātānīḥ ā-  
po viçvasya bheṣajīs tās tvā muñcantu kṣettriyāt. z 2 z

Read: hariṇasya raghuṣyado 'dhi çirṣaṇi bheṣajam | sa kṣe-  
ttriyam viṣāṇayā viṣucīnam anīnaçat z 1 z anu tvā hariṇo

vr̥ṣā padbhiḥ caturbhir akramīt | viṣāṇe vi ṣya guṣpitaṁ yat  
 kiñ cit kṣetriyaṁ hr̥di z 2 z ado yad avarocate catuṣpakṣam  
 iva chadiḥ | tena te sarvaṁ kṣetriyam aṅgebhyo nāçayāmasi  
 z 3 z ud agātām bhagavati vicrtāu nāma tārake | vi kṣetri-  
 yasya muñcatām adhamam pācam uttamam z 4 z yad asuteṣ  
 kriyamāṇāyāṣ kṣetriyaṁ tvābhy ānaçe | vedāham tasmin bheṣa-  
 jam kṣetriyaṁ nāçayāmi te z 5 z apavāse nakṣatrāṇam apavāsa  
 utoṣasām | apāsmat sarvaṁ āmayad apa kṣetriyam akramīt z  
 6 z āpa id vā u bheṣajir āpo amivacātāniḥ | āpo viçvasya  
 bheṣajis tās tvā muñcantu kṣetriyāt z 7 z 2 z

From Ç. I have supplied the end of st. 4 and the first  
 hemistich of st. 5; the words supplied would occupy one line  
 of our ms.

3. [f. 49 b, l. 7.]

Ç. 3. 6.

pumān pum-  
 saṣ pari jāto açvatthaḥ khadirād adhi | sa hattu çatṛṇ māma-  
 kān yān-

ç cāham dveṣmi ye ca mām |

In pāda c read hantu çatrūn, in d mām.

tān açvattha niṣṇīhi çatṛṇ mayi bādha todhata |  
 indreṇa vr̥ttraghnā me mayād agninā varuṇena ca |

In pāda a read niç çṛṇīhi, in b çatrūn and dodhataḥ; and  
 I think we should read me bādha in b where Ç. has vāibādha,  
 tho mayi baddha seems to be possible. At the end of c  
 vr̥ttraghnā medi as in Ç. is the only remedy that suggests  
 itself.

yathāçvattha  
 niṣṇāsi pūrvān jātān utāparān. evā pr̥danyatas tvam abhi  
 tiṣṭha saha-

sva tā |

In pāda b read niç çṛṇāsi; in c pr̥tanyatas; and at the end  
 of d read ca. This stanza is not in Ç.

yathāçvattha vi bhinaçchantā haty arṇave | evā me  
 çattro cittāni

viçvag bhidhi mahasva tā z

In pādas ab we may read vi bhinatsy antar mahaty; this  
 is close to our ms. and certainly as good as the troublesome  
 Ç. nir abhanas. In c read çattroç, for d viṣvag bhindhi sa-  
 hasva ca.

yas sahamānaç carati sāsahānāiva  
ṛṣabhā tenāçvāttha tvayā vyaṁ sapatnān saṁviṣivahi |

For pāda b read sāsahāna iva ṛṣabhāḥ. It seems probable that at the end of d we must read sahiṣimahi as in Ç.

sinā  
tv āinām nirṛtiṁ mṛtyoṣ pāçāir avimokyāir açvattha çatṛn  
māmakān yāñç cā-

ham dveṣmi ye ca mām

In pāda a read enān nirṛtir, in b avimokyāiḥ; in c read çatrūn, in d mām.

adharāñça pra plavatām çchinnā nor iva bandhanān na  
nurbādhapraṇuttānaṁ punar asti nivartanaṁ

For pādas ab read adharāñcaḥ pra plavantām chinnā naur  
iva bandhanāt: in c nirbādhapraṇuttānām.

prāiṇān nadāmi manasā pra  
çṛtyena vrāhmaṇā prāiṇān vṛkṣasya çākhāyā açvatthasya  
nudāma-

[f. 50 a] si z 3 z

Read: prāiṇān nudāmi manasā praçṛtyāinān vrahmaṇā |  
prāiṇān vṛkṣasya çākhāyāçvatthasya nudāmasi z 8 z 3 z

In Ç. pāda b is pra cittenota brahmaṇā: I would not insist on the emendation suggested, and yet it is close to the ms.

4 [f. 50 a, l. 1]

Ç. 3. 13.

yad adas saṁpratir ahāv anadatā have tasmād a nu-  
dyo nāma stha tā vo nāmāni sindhavaḥ z

In a read saṁprayatīr, in b hate: in c ā nadyo.

yat preṣitā varuṇenā  
t sībhaṁ samavalgataḥ tad āpunor id indro vo yatīḥ asmād āpo  
anu ṣṭhuna

In the first hemistich read varuṇenāc chībhaṁ samavalgata:  
in c it seems necessary to read āpnod indro vo yatīr; in d ṣṭhana.

apakāmām sindamānā avevrata vo hi kam. indro  
vas saktabhir devāi tasmāra nāma vo hi kam

Read: apakāmām syandamānā avivarata vo hi kam | indro  
vaç çaktibhir devis tasmād vār nāma vo hitam.

This is the version of Ç. (and other texts), and I think the  
Pāipp. has no real variant.



eko na deva upātiṣṭha  
t sindhamānā upenyaḥ | ud āniṣur mahīr iti tasmād udakam u-  
cyate |

Pāda a may stand, and for b we may read with KS. syan-  
damānā upetya.

āpo devīr ghr̥tam itāpāhur agnīṣomāu bibhraty āpa ityā  
tīvro raso madhupr̥cām araṅgamā mā prāṇena sā varcasā  
gr̥ham |

The ms. corrects °pr̥cā to °mr̥cā and gr̥ham to gām.

In pāda a we may read id āpa āhur, tho āsur with TS.  
would seem better; in b ityā seems possible, but all the other  
texts have it tāḥ. In cd read madhupr̥cām araṅgama ā mā  
prāṇena saha varcasā gan.

yād ik paçyāmy uta vā çr̥numy ā mā ghoṣo gacchad vāsy  
āṣām mene

bhejāno mṛtasya tarhi hiraṇyavarṇasyamaṁ yadā vā z 4 z

Read: ād it paçyāmy uta vā çr̥numy ā mā ghoṣo gacchad  
vāçy āsām | mene bhejāno 'mṛtasya tarhi hiraṇyavarṇā asva-  
daṁ yadā vaḥ z 6 z 4 z

All the other texts have atṛpam in d. St. 7 of the Ç. ver-  
sion appears Pāipp. 2. 40. 5.

5. [f. 50 a, l. 11.]

Ç. 3. 2.

agnir no dūtaṣ praty eta çatṛṇ pratidahann abhiçastim arā-  
tiṁ sa ci-

ttām mohitu pareṣām nihastāç ca kṛṇavaj jātavedaḥ ayam  
agni

r amūmūhad yāni cittāni vo hṛdi vi vo dhamātv okasaḥ  
pra bo dhamā-

tu sarvatā indra cittāni vohayārvāg ākūdyādhi agner vātasya  
dhrā-

jyā tān viṣūco vi nāçaya vi ṣām ākūtuyathāto cittāni  
muhya-

tā | atho yad adreṣā hṛta tareṣām pari vir jahi | amīṣām  
cittāni

pratimodayantī gr̥hāṇāṅgany apve parehi | abhi prehi nir  
daha

hṛtsu çokāir grāhyāmitrās tapasā vidhya çatṛṇ. | asū yā  
senā

[f. 50 b.] marutaḥ pareṣām asmān abhedy ojasā spardhamānā  
tām guhata tapasā-

pavratena athāiṣām anyo anyam vyarṇanām. z a 5 z

Read: agnir no dūtaḥ praty etu çatrūn pratidahann abhi-  
çastim arātim | sa cittā mohayatu pareṣām nirhastāṇç ca  
kṛṇavaj jātavedāḥ z 1 z ayam agnir amūmuhad yāni cittāni  
vo hr̥di | vi vo dhamatv okasaḥ pra vo dhamatu sarvataḥ z  
2 z indra cittāni mohayārvāg ākūtyā adhi | agner vātasya  
dhrājyā tām viṣūco vi nāçaya z 3 z vy eṣām ākūtaya itātho  
cittāni muhyata | atho yad adyāiṣām hr̥di tad eṣām pari nir  
jahi z 4 z amiṣām cittāni pratimohayanti grhāṇāṅgāny apve  
parehi | abhi prehi nir daha hr̥tsu çokāir grāhyāmitrāns tapasā  
vidhya çatrūn z 5 z asāu yā senā marutaḥ pareṣām asmān abhy  
ety ojasā spardhamānā | tām gūhata tamasāpavratena yathāi-  
ṣām anyo anyam na jānāt z 6 z 5 z a 1 z

Perhaps we should read jānan in 6d; VS. 17. 47 has yat-  
hāmī . . . jānan. The ms. gives mā above ṣā of pareṣām in  
f. 50 b, l. 1.

6. [f. 50 b, l. 2.]

Ç. 3. 1.

agnir no vidvā  
n praty etu çatrūn pratidahann abhiçastim arātim sa me-  
nām mohitu pareṣām  
nirhastāṇç ca kṛṇavaj jātavedāḥ yūryam ugrā maruta idṛçe  
sthā-  
bhi prate mṛḍāta sahadhvām amīmṛḍām vasavo nāthitebhyo  
agnir ye-  
ṣām vidvān praty etu çatṛṇ. amittrasenām maghavāny  
asmān. | ça  
tṛyatām abhi tam tvām indra vṛttrahan agniç ca dahatām  
prati | prasūta indra  
ṣ pravatā haribhyām pra te vajraḥ pramṛṇatyāhi çatṛṇ. | jahi  
prati-  
co nūcaḥ parāco viçvam viṣtam kṛṇuhi satyam eṣām | me-  
nāmohanam kṛ-  
ṇva indrāmित्रेभ्यas tvām agner vātasya vrājyās tām vi-  
ṣūco vi nāçaya  
indrasyenān sohin maruto gnis tv ojasā | cakṣūñṣy agnir ā  
dattām puna  
r etu parājitaḥ z 1 z

Read: agnir no vidvān praty etu çatrūn pratidahann abhi-  
 çastim arātim | sa senām mohayatu pareṣām nirhastāṇç ca  
 kṛṇavaj jātavedaḥ z 1 z yūyam ugrā maruta idrçe sthābhi  
 preta mṛdata sahadhvam | amimṛdan vasavo nāthitebhyo agnir  
 yeṣām vidvān praty etu çatrūn z 2 z amitrasenām maghavann  
 asmān çatrūyatām abhi | tām tvam indra vṛtrahann agniç ca  
 dahataṁ prati z 3 z prasūta indra pravatā haribhyām pra te  
 vajraḥ pramṛnan yāhi çatrūn | jahi pratīco 'nūcaḥ parāco viç-  
 vaṁ viṣṭam kṛṇuhi satyam eṣām z 4 z senāmohanam kṛṇava  
 indramitrebhyas tvam | agner vātasya dhrājyā tām viṣūco vi  
 nāçaya z 5 z indras senām mohayan maruto 'gnis tv ojasā |  
 cakṣūṇṣy agnir ā dattām punar etu parājitā z 6 z 1 z

The reading of our ms. in st. 2 supports Aufrecht's recon-  
 struction (KZ. 27. 219), yet I venture to print the above for  
 the Pāipp. In st. 6b it is entirely possible that we should  
 read ghnantv for 'gnis tv, in agreement with Ç.

7. [f. 50 b, l. 12.]

Ç. 3. 9.

**ekaçataṁ viṣkandhāni viṣṭhitāṣ pṛthi  
 vīm anu teṣām ca sarveṣām idam asti viṣkandhadūṣaṇam**

Read viṣṭhitā in b, and sarveṣām in c.

**karṣabhasya vi-  
 ṣabhasya dyāuḥ pitā pṛthivī mātā yathācakra devas tathāpi  
 kṛṇu-**

**tā punaḥ**

The forms in pāda a may be real variants of these uncer-  
 tain words, but it is doubtful; Ç. has karṣaphasya viçaphasya.  
 In c yathābhicakra as in Ç. would improve metre and sense;  
 in d read devās tathāpa.

**açleṣamāṇo dhārayan tathā tan manunā kṛtam. | kṣaṇo-  
 mi vavri ca viṣkandham muṣkāvarho gavām iva**

For a we may read açleṣmāṇo 'dhārayan. Probably we  
 should read kṛṇomi vadhri, but kṣaṇomi might stand if we  
 can take vadhri as proleptic: muṣkābarho in d.

**sūtre piçuṅkhe khugilam ya-  
 d ā badhnantu vedhasaḥ sravasyam çuṣma kābaram va-  
 dhrim kṛṇvantu bandhuraḥ.**

Read piçañge khṛgalaṁ in a, badhnanti in b; çuṣmam kāba-  
 ram in c. Ç. has çravasyum in c.

yenā

sravasyo carata devāyavāsuraṁyā | ṣunām kapir iva dūṣa-  
ṇam bandhu-

rā kābhavasya ca |

In a read sravasyāṣ caratha, although sravasyo points toward the ṣravasyavaṣ of Q.; for b devā ivāsuraṁyāyā: in c dūṣaṇo, and in d kābhavasya.

juṣṭi tvā kām̐ṣchābhi joṣayitvābhavam uta

[f. 51 a] rāmavo rathāyava pathebbhis sariṣyata z 2 z

Read: duṣṭyāi hi tvā bhartsyāmi dūṣayiṣyāmi kābavam |  
uttarāvanto rathā iva ṣapathebbhis sariṣyatha z 6 z 2 z

The very corrupt first hemistich seems to be only a corruption of Q. ab: uttarāvanto is suggested as a possibility, for which Q. has ud āṣavo.

8. [f. 51 a, l. 1.]

Q. 19. 56.

yamasya lokād adhy ā

babhūyatha pramadā mantān pra yunnakṣa dhīraḥ ekājinā  
saratham yā-

si vidvān svapna mimāno asurassa yonāu

Read babhūvitha in a, mantān (or martyān with Q.) and yunakṣi in b: ekākinā in c, and asurasya in d.

bām̐bhas tvāgre viṣvavathāva-  
paṣyan purā rātryā janitor eke hni tatas svapnenam adhy  
ā cabhūyatha bhi-

ṣajña rūpam apigūhamānaḥ

The ms. corrects to (viṣvava)yā(va).

Read in a bandhas and viṣvavayā avapaṣyat, in b 'hni: in c svapnāinam and babhūvitha, in d apagūh • and possibly bhiṣajyam.

vṛham grāvāsuresbhyo bhi devān upā-  
vabantu mahimānam ṛcchan tasmāi svapnādadhur ādhi-  
patyam trayastriṅṣā-

sa svar āniṣāna |

It seems to me possible to read in a vṛhan grāvāsuresbhyo 'bhi devān, which is no worse than Q.; in b upāvavarta. Pāda c might stand as it is but probably the reading of Q. svapnāya dadhur should be followed: for d read trayastriṅṣāḥ svar ānaṣānaḥ.

nāitām viduṣ pitaro nota devā yeṣām jalpya  
ç caranty antaredām trite svapnam arididṛhāprate narā  
ādityāso varuṇe-

nānusiṣṭā

In c we will probably do well to adopt the reading of Ç. adadhur āptye nara; in d 'ānuṣiṣṭāḥ.

vy asya krūram abhijaṇta duṣkrṇe svapnena sukrtaṣ puṇya  
m āpuḥ svar asajasi parameṇa vadvinā tapyamānasya manaso  
dhi jajñiṣe

Read abhajanta in a, and duṣkrto as in Ç. seems almost forced on us; asvapnena would then follow in b. In c āsajasi would be good and bandhunā; in d 'dhi.

vidme ta sarvāḥ parijāḥ parastād vidma svapna yo dhi-  
pā hyo te yaçasvino no yaçaso hi pāhy ārād viṣebhir apa yāhi  
dūram z 3 z

Read: vidma te sarvāḥ parijāḥ parastād vidma svapna yo  
'dhipā iha te | yaçasvino no yaçaseha pāhy ārād viṣebhir apa  
yāhi dūram z 6 z 3 z.

9. [f. 51 a, l. 13.]

ambātma puṣāt sṛta padvat sṛjata satyayajñi-  
yeyam sṛjāmi | haṇḍūtān asmāi viṣāya hantave | vār ugram a-  
rasam viṣam āheyam arasam viṣam nirviṣam |

Out of the first five words, even if they are correctly divided, I can get nothing; satyayajñiyeyam sṛjāmi seems a possibility, and probably the colon should stand after haṇḍūtān, which might perhaps be emended to aham dūtān. The rest seems good. Ç. 10. 4. 3d, 4d has arasam viṣam vār ugram.

indram aham iyam hu-

ve somapā ubhayāvinam asmāi |

Read: indram aham iyam huve somapām ubhayāvinam | as-  
māi • • z 2 z

It seems probable that somapām is to be read, although Ç. 5. 25. 9 d is somapā ubhayāvinam: but the context is very different. It is clear that the ms. intends the repetition of all that stands after asmāi in st. 1.

varuṇam ahām iyam huva | u-

gro rājanyo māmahi |

Read: varuṇam aham iyam huva ugro rājanyas sāsahih |  
asmāi • • z 3 z

aditim aham iyaṁ huve çūraputrāṁ kanīni-  
kāṁ asmāi

Read çūraputrāṁ in b.

vṛhaspatim aham iyaṁ huve | yo devānām purohito a-  
[f. 51 b.] smāi z

Read: vṛhaspatim aham iyaṁ huve yo devānām purohitaḥ |  
asmāi ° ° z 5 z

āṇāc cāṇāc caṇḍām arkān asmāi viṣāya hantave | vār  
ugram ara-  
saṁ viṣām aheyam arasaṁ viṣām nirviṣām

Read: \* \* \* \* āṇāc caṇḍān arkān | asmāi viṣāya han-  
tave | vār ugram arasaṁ viṣām aheyam arasaṁ viṣām nirviṣām  
z 6 z

The conjecture of a lacuna of ten syllables here (the letters  
āṇāc c seem to be dittography) is due to the feeling that this  
stanza ought to be symmetrical with the preceding four; but  
the proposed emendation of the last four syllables of pāda b  
does not favor this conjecture much.

navānām navatīnām viṣasya ropuṣiṇām  
sarvāsām agrabhaṁ nāma vītāpayatārasaṁ viṣām z 4 z

Read: navānām navatīnām viṣasya ropuṣiṇām | sarvāsām  
agrabhaṁ nāma vītāpetārasaṁ viṣām z 7 z 4 z

The first three pādas appear RV. 1. 191. 13 abc.

#### 10. [f. 51 b, l. 3.]

mṛtyur eko  
yama ekas sarveṣu çārur ud bhava | te naṣ kṛṇvantu bhe-  
śajaṁ devasenābhya  
s pari | punar no yamaṣ pitṛbhir dadātu punar mittrāvaruṇā  
vāto gñiḥ a-  
ghamāno aghaçaṇsaṣ punar dāt punar no devī nirṛtir da-  
dhātu | yā devī  
ṣ prahiteṣuṣ patāç tapase vā mahase vāvasṛṣṭas somas  
tvām a-  
smad yāvayatu vidyān pitaro vā devahūtā nṛcakṣasas saha-  
srākṣo  
martyāḥ punarūpa ihāvatu prakhyed ugram ahārṣaṁ saha-  
gus sahapāuruṣāḥ  
yas te manyus sahasrākṣa viṣeṇa pariṣicyate | tena tvam  
asmabhyaṁ mṛ-

ḍa ḥivo naḥ ḥastur ā cara mā te manyu sahasrākṣa bhā-  
metūr māmakaṁ ja-  
gat. | ye no dveṣṭi taṁ gaccha yaṁ dviṣmas taṁ jahi z z  
om̐ yan dviṣma

s taṁ jahi z 5 z anu 2 zz

Read: mṛtyur eko yama ekas sarveṣu ḥarur ud bhava | te  
naḥ kṛṇvantu bheṣajaṁ devasenābhyas pari z 1 z punar no  
yamaḥ pitṛbhir dadātu punar mitrāvaruṇā vato 'gniḥ | agha-  
māro aghaḥaṁsaḥ punar dāt punar no devi nirṛtir dadātu z 2 z  
yā devi prahiteṣu patās tapase vā mahase vāvasṛṣṭā | somas  
tvām asmad yāvayatu vidvān pitaro vā devahūtā nṛcakṣasaḥ  
z 3 z sahasrākṣo 'martyaḥ punar tūpa ihāvatu | t prakhyed ugram  
ahārṣaṁ sahaḡus sahapuruṣaḥ z 4 z yas te manyus sahasrākṣa  
viṣeṇa pariṣicyatu | tena tvam asmabhyāṁ mṛḍa ḥivo naḥ ḥam-  
bhuṛ ā cara z 5 z mā te manyus sahasrākṣa bhāmet tan mā-  
makaṁ jagat | yo no dveṣṭi taṁ gaccha yaṁ vayaṁ dviṣmas  
taṁ jahi z 6 z 5 z

St. 3 has appeared Pāipp. 1. 95. 4, but was not rightly  
emended: the pādas 1c, 4a, and 5d appear the Concordance.  
In the margin opposite st. 4 the ms. has rakṣāmantram.

11. [f. 51 b, l. 13.]

Ç. 3. 26.

atha rakṣāmantram zz zz  
om̐ rakṣa ye sthāsyāṁ prācyāṁ diḥi hetayo nāma devāḥ  
teṣāṁ vo agni  
r iṣavaḥ te no mṛḍāta to no vrūta tebhyo namas tebhyas  
svāhā z rakṣa ye sthā-  
syāṁ dakṣiṇāyāṁ diḥy aviḥyavo nāma devās teṣāṁ vo pa  
iṣavaḥ |  
te no mṛḍāta te no dhi vrūta tebhyo namas tebhyas svāhā  
z rakṣa ye sthāsyāṁ  
[f. 52 a] pratīcyāṁ diḥi virājo nāma devās teṣāṁ vaḥ kāma  
iṣavaḥ te no mṛḍā-  
ta te no dhi vrūta tebhyo namas tebhyas svāhā z rakṣa ye  
sthāsyāṁ udīcyā diḥi  
praviddhyanto nāma devās teṣāṁ vāta iṣavaḥ te no mṛḍāta  
te no dhi vrūta te-  
bhyo namas tebhyas svāhā z rakṣa ye sthāsyāṁ dhruvā-  
yāṁ diḥi vilimpā nā-

ma devās teṣām vo nnam iṣavaḥ te no mṛḍāta te no dhi  
 vrūta tebhyo namas tebhya  
 s svāhā z rakṣa ya sthāsyām ūrdhvāyām diḥ aviṣyanto  
 nāma devās teṣām  
 vo varṣam iṣavaḥ te no mṛḍāta te no dhi vrūta tebhyo  
 namas tebhyas svāhā z  
 rakṣoḥaṇam vājenam ā jiganmi mittram pratiṣṭham upa  
 yāmi ṇarma |  
 ṇeṣāṇo agniṣ kṛtubhis samiddhās sa no divas sa riṣā pātu  
 naktaḥ praty a-  
 gne haram iti japet sarvam. z z iti rakṣāmantram. z z

Read: rakṣa || ye sthāsyām prācyām diḥ hetayo nāma devās teṣām vo agniṣ iṣavaḥ | te no mṛḍāta te no 'dhi vrūta tebhyo namas tebhyas svāhā z 1 z rakṣa || ye sthāsyām dakṣiṇāyām diḥ aviṣyavo nāma devās teṣām va āpa iṣavaḥ | te no ° ° ° z 2 z rakṣa || ye sthāsyām pratiḥyām diḥ virājo nāma devās teṣām vaṣ kāma iṣavaḥ | te no ° ° ° z 3 z rakṣa || ye sthāsyām udīcyām diḥ praviḍhyanto nāma devās teṣām vo vāta iṣavaḥ | te no ° ° ° z 4 z rakṣa || ye sthāsyām dhruvāyām diḥ vilimpā nāma devās teṣām vo 'nnam iṣavaḥ | te no ° ° ° z 5 z rakṣa || ye sthāsyām ūrdhvāyām diḥ avasvanto nāma devās teṣām vo varṣam iṣavaḥ | te no mṛḍāta te no 'dhi vrūta tebhyo namas tebhyas svāhā z 6 z 1 z

rakṣoḥaṇam vājinam ā jigharmi mitram pratiṣṭham upa yāmi ṇarma | ṇeṣāṇo agniṣ kratubhis samiddhas sa no divā sa riṣaḥ pātu naktaḥ z z praty agne haraseti japet sarvam z z iti rakṣāmantram z z

The ms. indicates that the "rakṣa" at the beginning of each stanza is to be set off from the rest. In st. 2 and 6 aviṣyavo and avasvanto are adopted from Ç.

It seems clear to me (as indicated by the arrangement) that hymn no. 1 of anuvāka 3 has only 6 stanzas; following it R.V. 10. 87 entire is to be muttered. Cf. Introduction.

12. [f. 52 a, l. 10.]

Ç. 3. 21.

yo apsv a-  
 ntar yo vṛttre antar yaṣ puruṣe yo smani | yo viveṇa  
 oṣadhīr yo vanaspatīn-  
 s tebhyo gñibhyo hutam astv etat.



Read *agnir* *yo vṛtre* at end of *a*, read 'çmani in *b*; *ya ā-vivecāuṣadhīr* in *c*, 'gnibhyo in *d*.

yes some *antar yo goṣv antar yo viṣṭo vayasi yo mṛgeṣu ya āviveça dvipado yaç catuṣpadas tebhyaḥ*

Read *yas* in *a*, and in *d* *tebhyo* followed by continuation marks.

āindraṇa saratham  
sāmbabhūva vāiçvānara uta viçvadavyaḥ i johavīmi pṛta-  
nāsu sāsa-

*hyam tebhyaḥ z*

Read *ya indreṇa* in *a*, *viçvadāvyah* in *b*: *yam* and *sāsahim* in *c*, *tebhyo* in *d* as above.

*yo devo viçvād yam a kāmam āhur yam dātāra pratigrhñāntam āhuḥ yo dhīra çaktuṣ paribhūr idābhyas tebh-  
yah z*

Read: *yo devo viçvād yam u kāmam āhur yam dātāram pratigrhñāntam āhuḥ | yo dhīraç çakraṣ paribhūr adābhyas tebhyo* ° ° *z 3 z*

*yam tvā  
hotāram manasābhi samvidus trayodaça bhuvanā pañca  
mānavah varco-*

*dhase yaçase sūnṛtavate tebhyaḥ*

Read *mānavāḥ* in *b*, *sunṛtavate* in *c*, and *tebhyo* in *d*.

ukṣ\*nnaya vaçānnaya somaprṣṭhā-  
[f. 52 b.] *ya vedase vāiçvānarajyeṣṭhebhyaḥ tebhyaḥ z*

Read for *a* *ukṣānnāya vaçānnāya*, *vedhase* in *b*; *tebhyo* in *d*.

*divam pṛthivīm antarikṣam ye  
vidyutam anusañcaranti ya dakṣantar yo vāte antas tebhyo  
agnibhyo huta*

*m astv etat.*

Insert *anv* after *pṛthivīm* in *a*, read *yo dikṣv antar* in *b*.  
*vṛhaspatīm varuṇam mittra agnyām hiraṇyapāṇyam savitāram indram viçvān devān aṅgirasam havāmahe indram  
kravyādām çamaya-*

*ntv agniḥ*

Read *mitram agniḥ hiraṇyapāṇim* in *ab*, and probably *aṅgiras* in *c*; *havāmaha imam* in *cd*.

çānto agniṣ kravyād atho puruṣareṣiṇaḥ atho yo viç-  
vadāvyas tam  
*kravyādyam aṣīṣamam z 2 z*

Read: çānto agniṣ kravyād atho puruṣareṣiṇaḥ | atho yo  
viçvadāvyaṣ taṁ kravyādam açiçamam z 9 z 2 z

13. [f. 52 b, l. 6.]

Ç. 3. 5.

āyam agaṁ pūrṇamaṇir balī  
balena pramṛṇaṁ sapatrān. | ojo devānām paya oṣadhīrā me  
yi rāṣṭram jinvanpa prayacchaṁ

The ms. corrects to parṇa° in a.

Read agan parṇamaṇir in a, pramṛṇan sapatnān in b: oṣa-  
dhīnām in c, and for d mayi rāṣṭram jinvatu prayacchan.  
Whitney reports in d jinvatv aprayucchan; the ms. does not  
have this but we might well restore it.

mayi rāṣṭram parṇamaṇe mahi dhārāya  
rāṣṭram aho rāṣṭrasyābhivarge yajā bhūyāsam uttarā |

In b read mayi, in c aham, in d uttarah: yathā for yajā  
seems to me good, though yujo (suggested by Whitney) must  
be considered.

yaṁ nididhi  
r vanaspatāu vājin devāṣ priyaṁ nidhim. taṁ ma indras  
sahāyuṣā ma  
maṇim dadātu bhartave |

Read nidadhur in a; in b vājam would seem better than  
vājin but I think the latter can stand. Delete the syllable  
ma after sahāyuṣā.

somasya parṇas ṣaha ugram āgam indreṇa  
datto varuṇena sakhyaḥ tam aham bibharmi bahu rocamāno  
dīrghāyu-

tvāya çataçāradāya |

Read āgann in a; perhaps sakhyaḥ can stand but I rather  
think it is only a corruption of çīṣṭaḥ which Ç. has.

ā mā rakṣatu parṇamaṇir mahyāriṣṭatātā-  
ye yathāham uttaro sāni manuṣyā adhisamçataḥ

In a Ç. has ā māruṣat which is probably intended here  
though the ms. reading seems possible; in b read mahyā ariṣṭaḥ,  
in c 'sāni: mānuṣyā adhisamçitaḥ would be a good pāda if  
we may take mānuṣi as a noun, or we might read mānuṣyā-  
dhisamçitaḥ.

punar mayitv i-  
ndriyaṁ punar āttasā draviṇaṁ vrāhmaṇaṁ ca | punagnyo  
dhrṣṇyāso ya-

thāsthāmalpayantām ivaha z

This is Q. 7. 67. 1. Read: punar maitv indriyaṃ punar  
ātmā draviṇaṃ vrāhmaṇaṃ ca | punar agnayo dhiṣṇyāso ya-  
thāsthāma kalpayantāṃ ihāiva z 6 z

yat takṣāṇo rathakāraṣ karmārā ye  
manīṣiṇāḥ sarvāṅs tvāṇparṇa raṇdhayopastim kṛṇu medinām

Read ye and rathakārāṣ in a, tāṇ parṇa randh\* in c, and  
medinam in d. The sign up in tvāṇ parṇa is not clear.

upa-  
stir astu vāiçya uta çūdra utārya sarvāṅs tvāṇ parṇa raṇ-  
dhayopastim kṛṇu

[f. 53 a] medinām z 3 z

Read: upastir astu vāiçya uta çūdra utāryaḥ | sarvāṅs tāṇ  
parṇa randhayopastim kṛṇu medinam z 8 z 3 z

This stanza has no parallel.

14. [f. 53 a, l. 1.]

Q. 3. 23.

yena veva dadhmāsi | yāt te garbho yonim etu pu-  
māṅsaṃ putraṃ jānaya tvaṃ pumān anu jāyatām bhavāsi  
putrāṇām mātā

jātānām janayāsi ca | yāni bhadrāṇi bijāny ṛṣabhā jana-  
yati | tāis tvaṃ putraṃ vindasva sā prasūr dhenukā bhava  
kṛṇomi te prā-

jāpatyam ā garbho yonim etu te | vindasva putraṃ nārya  
tubhyaṃ sam asakhya-  
ma tasmāi tvaṃ bhava | yāsām pitā parjanya bhūmir mātā  
babhūva | tā-

s tvā putravidyāya devīṣ prāvāntv oṣadhīḥ yas te yonim  
ud imga-

yā vṛṣabho retasā saha | sa tā śincatu prajāṃ dīrghāyuc  
çataçā-

radām. z 4 z

Read: yena vevad babhūvitha nāçayāmāsi tat tvat | idam  
tad anyatra tvad apa dūre ni dadhmāsi z 1 z ā te garbho  
yonim etu pumān bāṇa iveṣudhim | ā viro 'tra jāyatām putras  
te daçamāsyāḥ z 2 z pumāṅsaṃ putraṃ jānaya taṃ pumān  
anu jāyatām | bhavāsi putrāṇām mātā jātānām janayāç ca yān  
z 3 yāni bhadrāṇi bijāny ṛṣabhā janayanti ca | tāis tvaṃ pu-  
traṃ vindasva sā prasūr dhenukā bhava z 4 z kṛṇomi te prā-  
jāpatyam ā garbho yonim etu te | vindasva putraṃ nāri yas  
ubhyaṃ çam asac cham u tasmāi tvaṃ bhava z 5 z yāsām

pitā parjanyo bhūmir mātā babhūva | tās tvā putravidyāya  
deṣṣ prāvāntv oṣadhīḥ z 6 z yas te yonim ud iṅgayād vṛṣabho  
retasā saha | sa ta ā siṅcatu prajāṁ dīrghāyuc ṣaṭaṣāradam  
z 7 z 4 z

The ms. corrects to ja (naya) in 3a and (janayā)mi in 3d. Note that the ms. has only a few words of stt. 1 and 2, and I have supplied the rest from Q.; other emendations follow Q. The last stanza is new.

15. [f. 53 a, l. 9.]

yām tvā vāto varaya rāridra nābhā maharṣa-  
bhah | tasyās te viṣvadhāyaso viṣadūṣaṇam ud bhare |

In a 'varayad is possible; for the first half of pāda b nothing plausible suggests itself, although I have thought of some form of rudra or of ādrā. Pādas cd can stand.

yās tvā va-  
rāho ṣanad ekasminn adhi puṣkare |

In a read yām and 'khanad, and cf. Q. 4. 4. 1. It seems clear that for pādas cd the second hemistich of st. 1 is meant to stand here too, for the ms. sometimes fails to indicate a refrain when it should; cf. Pāipp. 2. 19; 29; and 49.

yām tvāditir avapad bīja  
vāpam adhi puṣkare |

Though not good metrically this may stand, with the refrain to be supplied from st. 1.

yasyāṣ kulāyam salile antar mahaty a-  
rṇave | tasyās te viṣvadhāyaso viṣadūṣaṇam ud bhare |

This stanza lends support to the suggestion of ādrā in st. 1.

ut te bhara-  
d uttamāyā adhamāyās tūd bhare anu madhyā madhyame  
tava viṣa-

dūṣaṇam agrabham

In a bharam would seem to be the best reading: for c I can do no more than the word division indicates.

sam agrabham ubhāv antāu sam agrabham divaṣ ca  
prthivyāc ca viṣadūṣaṇam ud bhare z 5 z anu 3 zz

Read: \* \* \* \* samagrabham ubhāv antāu samagrabham |  
divaṣ ca prthivyāc ca viṣadūṣaṇam ud bhare z 6 z 5 z anu 3 z

The ms. has no indication of the loss of four syllables in pāda a, but it seems very probable; perhaps something like madhyam bhūmyās stood there as in Q. 6. 89. 3 cd. The ms. corrects to prthi(vī)ṣ.

## 16. [f. 53 a, l. 17.]

**pāidvo si pṛtanāyu svāhā soma hiṁsīs so-  
ma hiṁsito si svāhā |**

The first of these two formulae we might read pāidvo 'si pṛtanāyus svāhā: soma hiṁsīs may stand (cf. RV. 9. 88. 4), and at a venture I would conjecture somāhiṁsito 'si svāhā for the rest.

**vrahmaṇama hiṁsīr vrahma hiṁsito**

[f. 53 b.] **si svāhā |**

One would expect here a parallelism to the preceding but I am unable to work it out satisfactorily; what is given does not lend support to the conjecture made above.

**nābhūd ahir bhrūṇamānm ahir agnim arasāvadhī | viśasya  
vrahmaṇām āsīt tato jīvan na mokṣase |**

In the first hemistich I can see nothing more than the division of words indicates: in c viṣo yo might be a possible reading.

**uṣto hi samuṣto hi nirvī**

**to rasaṣ kṛtaḥ viśasya vrahmaṇām āsīt tato jīvan na mokṣase |**

For pādas ab read uṣto 'hir samuṣto 'hir nirvito 'rasaṣ kṛtaḥ: for the rest see above.

**punar dadāti me viṣaṁ pūrvapadyam udāhṛta | mām da-  
daçvān sa-**

**nyase mayā daṣto na mokṣase z 1 z**

Read: punar dadāti me viṣaṁ pūrvapadyam udāhṛtam | mām dadaçvān manyase mayā daṣto na mokṣase z 6 z 1 z

The stanza is numbered 6 because of the three occurrences of svāhā above, which seem to indicate three separate formulae.

## 17. [f. 53 b, l. 5.]

**ekaçataṁ bheṣajāni**

**teṣāṁ mātāsy oṣadhe | samudram iva gacchasi pṛthivyām  
[adhi ni-**

**ṣṭhitaḥ**

At the end of pāda d niṣṭhitā would agree better with mātāsy. Q. 19. 32. 3b is pṛthivyām asi niṣṭhitaḥ (sc. darbha).

**yasyāṁ vedādibheṣajāṁ daçaçīrṣo daçajihvaḥ te pra-  
thamā dadhe saṁçrāvaṅty oṣadhe yam arād vīrayad bhiṣak.**

If we may take ādibheṣajam to mean "the original medicine" we have at the beginning two pādas which might possibly stand: Q. 4. 6. 1b is daçaçīrṣo daçasyaḥ. For the rest, in addition to the division of words I can only suggest for

consideration saṁsṛāvāṇy and ārad; but these throw no light on what is to me wholly obscure.

punaç ca-  
kṣuṣ punaṣ prāṇaṁ punar āyun nā gamat. niṣ ṭvākaraṁ  
niṣkṛtyā niṣ ṭvā  
nikṛtyākaraṁ

In a read prāṇo, in b āyur na ā; in d niṣkṛtyākaram.

muñcāmi tvā çapathyād atho vāruṇād ūta | a-  
tho yamasya padbhiçādviçād viçvasmād deva duṣkṛtāt.

The ms. seems to correct dvi to dbhi.

Read uta in b: and padbhiçād in c. This stanza appears Ç. 6. 96. 2 with muñcantu mā in a, varuṇyād in b, and kil-biṣāt in d.

çam te çī-  
rṣṇaṣ kapālāni hṛdayasya ca ye viduḥ udyān sūryādityo a-  
ṅgadyo tam anīçat. |

Cf. Ç. 9. 8. 22. In pāda a read saṁ; for cd udyān sūrya ādityo aṅgabhedam anīnaçat. This however does not reckon with Ç. which in b has yo vidhuḥ, a lectio difficilior; yet I do not believe we need to read it here.

himavataṣ pra sravatas sindhū sam āha saṅga-  
maḥ tāpas sarvas sāṁgatya cakṣuṣ prāṇaṁ cadhatu naḥ z z z

Read: himavataṣ pra sravata sindhāu sam āha saṅgamaḥ |  
tā āpas sarvās saṁgatya cakṣuṣ prāṇaṁ dadhantu naḥ z 6  
z 2 z

The first hemistich appears Ç. 6. 24. 1 ab; and with pāda d may be compared Ç. 10. 2. 29d.

18. [f. 53 b, l. 15.]

Ç. 3. 22.

hastivarcasaṁ pṛthatām vṛhad diṣu adityā ya tanvas saṁ-  
babhūva ta-

t sarve savitur mahyas etu viçve devāso aditis sajoṣāḥ

Read prathatām in a, and perhaps dikṣu though yaço as in Ç. seems better; in b yaṭ. In c we will have to read as in Ç. samadur mahyam etad.

mitṭra-  
ç ca varuṇaṣ cendro rudraç ca tejatu devāso viçvadhāyasaṣ te  
[f. 54 a.] māṇdantu varcasā |

The ms. corrects tejatu to tejasah; if we accept this, as I think we may, it obviates the difficulties with the form ceta-tus of Ç. In a read mitraç, in d māñjantu.

yat te varco jātavedo vṛhad bhavaty āhutaṁ tena mām a-  
bhya varcasāgre varcasvinaṁ kṛdhi |

Read adya varcasāgne in cd. In Q. these pādas are 4 ab  
and 3 de; Q. has āhuteḥ and kṛṇu.

yena haste varcasā sambabhūva ye-  
na rājā manuṣeṣv antaḥ yena devā jyotiṣā bhyām udāyaṁ  
tena mā-

gne varcasā saṁ sṛjeḥa |

Read hastī in a, dyām udāyan in c. What we have here  
is in Q. st. 3 abc with a new pāda d.

yāvad varcas sūryasyāsurasya ca hasti-  
naḥ tāvan me açvinā varcaṣ kṛṇutaṁ puṣkarasrajaḥ |

Read puṣkarasraja in d. In Q. this is st. 4 c-f, and ā dhat-  
tām stands for kṛṇutam.

yāvac catasra  
ṣ pradiṣaḥ cakṣur yāvat samaṇute | tāvat samāitv indriyaṁ  
mayi tad dha-

stivarcasam. z 3 z

This is the sixth stanza of the third hymn of the fourth  
anuvāka.

19. [f. 54 a, l. 7.]

Q. 3. 19.

saṁcītaṁ mayīdaṁ vrahma saṁcītaṁ vīryaṁ  
mama | saṁcītaṁ kṣattraṁ me jiṣṇu yeṣāṁ asmi purohitaḥ  
sam aham e-

ṣāṁ rāṣṭrāṁ paçyāmi sam ojo vīryaṁ balaṁ | vṛçcāsi ça-  
tṛṇāṁ bahū

sam açvām açvān aham | tīkṣaṇīyaṁsaḥ pharṣor agnes  
tīkṣṇatarād u-

ta | indrasya vajras tīkṣaṇīyaṁso eṣāṁ asmin purohitaḥ |  
adhas padyantām adhare bhavantv ena indraṁ maghavā-  
nām pṛtanyān

kṣaṇāmi vrāhmaṇāmitrān anvāyāma çvān aham yeṣāṁ  
ām ā-

yudhā saṁ çyāsy eṣāṁ rāṣṭraṁ suvīraṁ vardhayasva ye-  
ṣāṁ kṣattraṁ aja-

ram astu jiṣṇu ugram eṣāṁ rāṣṭraṁ suvīraṁ vardhayasva  
yeṣāṁ kṣa-

m ajaram astu jiṣṇu ugram eṣāṁ cittaṁ bahudhā viçvarū-  
pā abhi prayata jayata prasūtā saṁ çyāmi nir āyu-  
dhāni |

[f. 54 b.] **tikṣṇa iṣavo baladhanvano hato ugrāyudhābalān**  
**ugrahabā-**

**vaḥ z 4 z**

Read: saṁcītaṁ ma idaṁ vrahma saṁcītaṁ vīryaṁ mama |  
saṁcītaṁ kṣatraṁ me jiṣṇu yeṣāṁ asmi purohitaḥ z 1 z sam  
aham eṣāṁ rāṣṭraṁ ḡyāmi sam ojo vīryaṁ balam | vṛcāmi  
ḡatruṇāṁ bāhūn sam eṣāṁ aḡvān aham z 2 z tikṣṇīyāṁsaḡ  
paraḡor agnes tikṣṇatarā uta | indrasya vajrāt tikṣṇīyāṁso  
yeṣāṁ asmi purohitaḥ z 3 z adhas padyantāṁ adhare bha-  
vantu ye na indram maghavānaṁ pṛtanyān | kṣīṇāmi vrah-  
maṇāmitrān un nayāmi svān aham z 4 z eṣāṁ aham āyudhā  
saṁ ḡyāmy eṣāṁ rāṣṭraṁ suvīraṁ vardhayasva | eṣāṁ kṣatram  
ajaram astu jiṣṇūgram eṣāṁ cittaṁ bahudhā viḡvarūpam z 5 z  
abhi preta jayata prasūtās saṁ ḡyāmy nara āyudhāni | tikṣṇe-  
ṣavo ḡbaladhanvano hatogrāyudhā abalān ugrabāhavaḥ z 6  
z 4 z

In st. 3 d the ms. corrects to asmi; and in 4d it has a  
correction which seems to make ad dhvāyāma out of anvā-  
yāma so perhaps we should read ud dhvayāmi. In 3b it  
might be possible to read tikṣṇatarād uta as in the ms.

Whitney in his comments on Q. 3. 19. 6 and 8 implies that  
they are found in Pāipp. Bk. 3 at this point, but they are  
not in [the birchbark; they do appear Paipp. 1. 56, and the  
confusion is doubtless due to the fact that he did not have  
access to a facsimile or the original (cf. Whitney's Translation  
p. lxxxii ff.).

20. [f. 54 b, l. 2.]

Q. 3. 12.

**ihāiva dhruvāmya minomi ḡālām kṣeme tiṣṭhā-**  
**mi ghṛtam ukṣamāṇā | tāṁ tvā ḡāle sarvavīrās suvīrā a-**  
**bhi saṁ carema |**

Read dhruvāṁ ni in a, tiṣṭhāsi in b; tāṁ in c, and supply  
ariṣṭavīrā (as in Q.) in d.

**ihāiva dhruvā pra tiṣṭha ḡāle aḡvāvati goma-**  
**tī sūnṛtāvati | ūrjasvatī ghṛtavatī payasvaty uḡ chraya-**  
**yasva mahate sāubhagāya |**

Read prati in a, uc chrayasva in d.

**dharuṇy asi ḡāle ḡṛhaḡ chandā**  
**sūtadhānyā ā tvā vatso mayi med ā kumārā dhenavasyāya**  
**m āsyandhamānā**



Reading chandas in b we get a fairly good pāda; grhaç chandas is rather better than the brhacchandās of Q. and the latter's pūtidhānyā has proved troublesome; sūtadhānyā may mean "containing produced grain". In cd read vatso me gamed ā kumāra ā dhenavas sāyam āsyandamānāḥ.

imām çālām savitā vāyur agnis tvaṣṭā  
hotā ni srotu prajānān ukṣantūnā maruto ghr̥tena | somo no rā-  
jā ni kṛṣa tanotu

Read ni minotu prajānan in b; ukṣantūdā in c, kṛṣim in d; colon after pāda b.

sānassa patniç caraṇā syonā devībhi  
r nimitāsy āgne | ūnnaṁ vasaṇā sumanā yaças tvaṁ rayim no  
dhi subhage suvīraṁ |

We may read in a mānasya patni çaraṇā, for b devi deve-  
bhir nimitāsy agre. In c tṛṇaṁ vasaṇā sumanā asas seems  
most probable; in d read dhehi and suvīram.

ā tvā kumāras taraṇa ā vatso jagatā  
saha | ā tvā pariçṛtaṣ kumbha ā dadhnaṣ kalaçaç ca yā z 5 z  
anu 4 z

Read: ā tvā kumāras taraṇa ā vatso jagatā saha | ā tvā  
pariçṛitaṣ kumbha ā dadhnaṣ kalaçaç ca yaḥ z 6 z 5 z  
anu 4 z.

21. [f. 54 b, l. 14.]

Q. 4. 22.

imam indra vardhaya kṣattriyaṁ sa imam viçā  
m ekaviṣa kṛṇu tvaṁ ni mittrān akṣṇu tasya sārvaṅs tā  
radhaya-  
smāhamuttareṣu | ayam astu dhanapatir dhanānām ayam  
viçām

viçkṛpatistu rājā | asminn indu mayi varcāṅsi dhehy a-  
[f. 55 a] varcasam kṛṇuhi çatrum asya | idaṁ bhaja grāme  
ṣveṣu goṣva niṣ tam bhaja yo mittro  
sya | varṣmat kṣattrāṇām ayam astu rājendra çatrū rañ-  
dhaya sarvam asmāi | asmāi

dyāvāpṛthivī bhūrvāsū saṁ duhitām gharmaḍheva dhe-  
num | vyaṁ rājā pri-  
ye indrasya bhūyāḥ priyo gavām oṣadhīnām utāpām yu-  
najmi tam uttarā-

vaṇtam indra yena jayante | yas tvā karad ekavṛṣam ja-  
nānām uta rājan u-

ttamañ mānavānām | uttaras tvam adhare mantv anye ye  
ke ca rājan pradiçatra-  
sthe | ekavṛṣā indrasakhā jigīvāñ çatrūyatām abhi tiṣṭhā ma-  
hāñsi | z r z

Read: imam indra vardhaya kṣatriyañ ma imañ viçām  
ekavṛṣaṁ kṛṇu tvam | nir amitrāñ akṣṇu tasya sarvāñs tām  
randhayāsmā ahamuttareṣu z 1 z ayam astu dhanapatiṛ dha-  
nānām ayañ viçāñ viçpatiṛ astu rājā | asminn indra mahi var-  
cāñsi dhehy avarcasam kṛṇuhi çatrum asya z 2 z emañ bhaja  
grāme 'çvesv goṣu niṣ tañ bhaja yo 'mitro 'sya | varṣman  
kṣatrāñām ayam astu rājendra çatrum randhaya sarvam as-  
māi z 3 z asmāi dyāvāpṛthivī bhūri vāmañ saṁduhāthām  
gharmadugheva dhenuḥ | ayañ rājā priya indrasya bhūyāt  
priyo gavām oṣadhīnām utāpām z 4 z yunajmi tam uttarā-  
vantam indrañ yena jayanti na parā jayante | yas tvā karad  
ekavṛṣaṁ janānām uta rājann uttamañ mānavānām z 5 z  
uttaras tvam adhare santv anye ye ke ca rājan pratiçatravas-  
te | ekavṛṣa indrasakhā jigīvāñ çatrūyatām abhi tiṣṭhā mahāñsi  
z 6 z 1 z

This hymn appears also in TB. 2. 4. 7. 7—8, and our text  
is in agreement with it in several places: st. 6d in Ç. 7. 73.  
10d. In 1c it is entirely possible that our ms. has only a  
corrupt form of the Ç. reading akṣṇuhy asya; in 5a Ç. has  
a better reading yunajmi ta°, but probably ours can stand; in  
5b I have supplied words from Ç.

22. [f. 55 a, l. 8.]

viṣāñāsy āñgirasī devajā praticakṣiñī  
divas pṛthivyās saṁbhūtas sahasrākṣī dhi naḥ

Read āñgirasī in a, saṁbhūtā in c (= Ç. 6. 100. 3c): for d  
we may read sahasrākṣī vi ṣyādhi naḥ, which is supported by  
Ç. 6. 121. 1a viṣāñā pāçāñ vi ṣyādhy asmat.

sahasrākṣī yād grbhāti  
paçyāmy oṣadhe sadānvāgnī rakṣoghnī bhaveha praticakṣiñī |

A probable reading for pāda a is sahasrākṣī yad grabhāti,  
with tena paçyāsy in b: read sadānvāghnī in c.

ye hara-  
nty āmuteyañ payasphātīm ca oṣadhe | sadānvāgnī rakṣo-  
ghnī bhaveha

praticakṣiñī

In pāda a I think we may read āsuteyañ with the same

meaning as āsuti, which seems to mean "brew" or "concoction"; in b write cāuśadhe, in c sadānvāghnī. The hemistichs do not hang together very well.

yātuno rañdhayante rukṣantaṁ ca vihrutaṁ tāṁs tvā sahasradakṣo gr̥bhāya kṛtavīrye

A possible (and perhaps plausible) reading for pāda a would be yātudhānān randhayantī; rukṣantaṁ in b can hardly stand and I would write ruṣyantaṁ. In c read tvaṁ sahasracakṣo; in d kṛtavīryāya seems possible. Pāda c = Ç. 19. 35. 3c.

yathā çvā caturakṣo rātriṁ naktāt paçyati evā sahasracakṣo tvaṁ prati paçyāsy āyata |

In d read āyataḥ: Ç. 4. 20. 5 cd is atho sahasracakṣo tvaṁ prati paçyāḥ kimīdinaḥ (cf. our next stanza), and the two hymns have the same intent.

gobhir açvāir vasubhir  
r apakrītāsy ośadhī çvāvasyāçvasya çakṣuṣā prati paçya  
kimīdinaḥ z

z z z

Read: gobhir açvāir vasubhir apakrītāsy ośadhe | çvāvāçvasya çakṣuṣā prati paçya kimīdinaḥ z 6 z z z

23. [f. 55 a, l. 16.]

saṁ çudadhvaṁ saṁ pipadhvam annaṁ vo madhumat saha  
vrataṁ vas sarvaṁ  
sadhrik samānaṁ ceto stu vaḥ saṁ jānīdhvam indraç cettā  
vo stv ayaṁ vo gnir ni-  
haraḥ çamayāti yad verahatyam u bhīmam āsīd viçve  
devā ut prāva-

[f. 55 b.] yantu saṁ vaçy āstu vṛhaspatis saṁ dyāvāpṛthivī  
ubhe çam antarikṣam uta vo  
marutvān saṁ vaçy astv aditir devaputrā kalpetāṁ dyāvā-  
pṛthivī kalpa-

ntām āpa ośadhī | kalpantām agnayas sarve asmāi çreṣ-  
thāya sarvadā

saṁ vas sṛjāmi hṛdayaṁ saṁsṛṣṭaṁ mano astu vaḥ saṁ-  
sṛṣṭā vas tanvas sa-

ntu saṁsṛṣṭaḥ prāṇo astu vaḥ saṁ vaḥ paçunām hṛdayaṁ  
sṛjāmi saṁ

putrāṇām uta yā duhitaro vaḥ saṁ vo jāyānām manasā  
manāṁsi

saṁ patinām uta çakṣuṣas sṛjāmi z 3 z

Read: saṁ ṇundhadhvam saṁ pibadhvam annam vo madhumat sahaḥ | vratam vas sarvam sadhryak samānam ceto 'stu vaḥ z 1 z saṁ janīdhvam indraç cittā vo 'stv ayam vo 'gnir ni haraḥ çamayāti | yad vāirahatyam u bhīmam āsīd viçve devā ut prāvayantu z 2 z çam vaçy astu vṛhaspatiç çam dyāvāprthivi ubhe | çam antarikṣam uta vo marutvān çam vaçiny astv aditir devaputrā z 3 z kalpetām dyāvāprthivi kalpantām āpa oṣadhīḥ | kalpantām agnayas sarve asmāi çreṣṭhāya sarvadā z 4 z saṁ vas sṛjāmi hrdayam saṁsṛṣṭam mano astu vaḥ | saṁsṛṣṭā vas tanvas santu saṁsṛṣṭaḥ prāṇo astu vaḥ z 5 z saṁ vaḥ paçūnām hrdayam sṛjāmi saṁ putrāṇām uta yā duhitaro vaḥ | saṁ jāyānām manasā manānsi saṁ patinām uta cakṣuṣā sṛjāmi z 6 z 3 z

Stanzas 4 and 5 appear KS. 7. 14 and 12, and elsewhere: to be compared in contents are such hymns as Ç. 6. 64 and 74.

24. [f. 55 b, l. 8.]

Ç. 3. 27.

atha rakṣāmantram.

om̐ prācī dig agnir adhipatir asito rakṣatādityā iṣavaḥ te-  
bhyo na-  
mo dhipatibhyo namo rakṣatubhyo namo ṛṣibhyo namo vo  
stu yo smān dveṣṭi yaṁ  
ca vayan dviṣmas tam vo jambhe dadhmas tam u prāṇo ja-  
hātu z dakṣi-  
nā dig indro dhipatis tiraçcarāje rakṣatā vasava iṣavaḥ  
pratī-  
cī dig vavaruṇo dhipatiḥ prajākū rakṣatā mittra iṣavaḥ udī-  
cī dik somo dhipatis svajo rakṣatā vāta iṣavaḥ z dhruvā  
dig vi-  
ṣṇur adhipatiḥ kulmāṣagrīvo rakṣatā vīrudho iṣavaḥ ūrdhvā  
dig vṛ-  
haspatir adhipatiḥ çattro rakṣatāçanir iṣavas tebhyo namo  
dhipa-  
tibhyo nama rakṣitubhyo nama ṛṣibhyo namo vo stu yo  
smān dviṣṭi yaṁ ca  
vayam dviṣmas tam vo jambhe dadhmas tam u prāṇa ja-  
hātu z 4 z

Read: atha rakṣāmantram || om̐ z z prācī dig agnir adhi-  
patir asito rakṣitādityā iṣavaḥ | tebhyo namo 'dhipatibhyo

namo rakṣitr̥bhyo namo iṣubhyo namo vo 'stu | yo 'smān  
 dveṣṭi yaṁ ca vayaṁ dviṣmas taṁ vo jambhe dadhmas tam u  
 prāṇo jahātu z 1 z dakṣiṇā dig indro 'dhipatis tiraçcirāṇi  
 rakṣitā vasava iṣavaḥ | tebhyo ° ° ° z 2 z pratīci dig varuṇo  
 'dhipatiṣ prdākū rakṣitā mitra iṣavaḥ | tebhyo ° ° ° z 3 z  
 udīci dik somo 'dhipatis svajo rakṣitā vāta iṣavaḥ | tebhyo ° ° °  
 z 4 z dhruvā dig viṣṇur adhipatiṣ kalmāṣagrīvo rakṣitā virudha  
 iṣavaḥ | tebhyo ° ° ° z 5 z ūrdhvā dig vṛhaspatir adhipatiṣ  
 çvitro rakṣitāçanir iṣavaḥ | tebhyo namo 'dhipatibhyo namo  
 rakṣitr̥bhyo namo iṣubhyo namo vo 'stu | yo 'smān dveṣṭi yaṁ  
 ca vayaṁ dviṣmas taṁ vo jambhe dadhmas tam u prāṇo ja-  
 hātu z 6 z 4 z

25. [f. 55 b, l. 18.]

Ç. 4. 11.

anaḍvān dadhāra pr̥thivī dyām utāsūm anaḍvān dadhāronv  
 antarikṣam

[f. 56 a.] anaḍvān dād̥hāra pradiças ṣaḍ urvīr anaḍvān idam  
 viçvam̐ bhuvanām ā vive-

ça

Read dād̥hāra pr̥thivīm and utāmūm in a, dād̥hāronv in b:  
 bhuvanam in d: anaḍvān in a, b, c.

anaḍvān duhe sukr̥tasya lokam̐ enam̐ pāhet pavamānaṣ  
 purastāt parja-

nyo dhārā marutodho sya yajñas payo dakṣiṇā draho sya |

Read anaḍvān and loka in a, perhaps pyāyet in b as Whit-  
 ney suggests: maruta ūdho 'sya in c, doho 'sya in d.

anaḍvān indrasya  
 paçubhyo vi caṣṭe tvayām ya çakro a mimīte adhvanah̐  
 sam̐ bhūtam̐ bhaviṣyad bhu-  
 vanam̐ duhānas sarvā devānām̐ bibhraç carati vrātāni

Read indras sa in a, trayān and ā mimīte in b: bibhrac  
 in d.

yasya neṣe yajñapa-  
 tin ni yajño nāsya dāteçaya na pratighītā yo viçvadṛg  
 viçvakṛd vi-  
 çvakarmā gharma no vrūta yāmaç cātusṣpāt.

Read neṣe yajñapatir na in a, dāteçe na pratighītā in b:  
 gharman̐ and yatamac in d.

indra eṣa manuṣyeṣv antar gharma  
s tapataḥ carati samñciṇaḥ supradāsassa udāre ṇa sariṣad  
yāu nācñi-

hād anaḍuho vijānan.

Read taptāḥ in b: in c we should probably read suprajās  
sa, in d yo nācñiyād. An alternative form of c would be  
suprajās sant sa udāre ṇa sarṣad.

yena devās tuvārurhatar hitvā ṇarīram amṛta-  
sya dhāma tena geṣma suktasya lokam gharṁasya vra-  
tena yaṇasā tapasvyā

In pāda a we will have to read as in Ḷ. devās svar ā rurur-  
hur. If we may have tapasyavaḥ at the end of d we get a  
fair reading but it looks like an accidental inversion of the  
better reading of Ḷ, tapasā yaṇasyavaḥ.

dvā-  
daṇaitā rārvartyāhuṣ prajāpater vartyā rātrī dvādaḥ tad  
vāpi vrahma-

yo veda tad vānuḍuhāu balam

If it is desirable to reduce the first hemistich to anuṣṭubh  
rhythm (and it seems so to me) we may read dvādaṇaitā  
vratyā āhuṣ prajāpater vratyā rātrīḥ; but less violent emenda-  
tion is necessary if we read dvādaṇaitā rātrīr vratyā āhuṣ  
prajāpater vratyā rātrīr dvādaḥ. In d read tad vā anaḍuho  
balam.

duhe vānaḍvāna sāyam duhe prātar duhe  
divā dohā ye sya sayantā tām vidmānupadasyataḥ

Read in a vā anaḍvān; in c 'sya sam yanti.

ye devānaḍuho  
dohān asvapnānupadasyaca prajāṁ ca lokam cāpnoti tathā  
saptarṣayo

viduḥ

Read for ab yo vedānaḍuho dohān saptānupadasyataḥ; any  
suggestion of svapna seems out of place here.

madhyam etad anaḍuho yata iṣa vāhitaḥ etāvad asya pracīna  
yavān pratyān samāhitaḥ

For pāda b read yatrāiṣa vaha āhitaḥ: in c pracīnam, in  
d yāvān.

padbhis sedhim amakrāmam irām jaṅghābhi  
r ukṣida ṇrameṇānaḍvāna kilālam kīnāṇasya upagacchata |

Read: padbhis sedim samākramam irām jaṅghābhir utkhi-  
dan | ṇrameṇānaḍvān kilālam kīnāṇaḥ copa gacchataḥ z 11 z

i

eṣa manuṣyeṣv anaḍvān ity ucyate ṣapha somya pārṣaṁ  
sarvā yāc cāśya

[f. 56 b.] kuṣṭhinaḥ

This seems to be an incomplete bit of commentary belonging to st. 3; if the above word division is correct we might read the whole thus: — indra eṣa manuṣyeṣv anaḍvān ity ucyate | ṣaphas somyaḥ pārṣvaṁ sarvā yāc cāśya kuṣṭhikāḥ. This might have been a scholium standing once in the bottom margin; the letter i standing at the end of the next to the last line of f. 56 a would then have been the initial of indro balenāśya.

indro balenāśya parameṣṭhī vratenāina gāus tena vāiṣvadevāḥ  
yo smān dveṣṭi yaṁ ca vaya dviṣṣas tasya prāṇān asa  
vahes tasya prāṇā

n vi varhaḥ z 5 z a 5 z

Read: indro balenāśya parameṣṭhī vratenā yena gāus tena vāiṣvadevāḥ | yo 'smān dveṣṭi yaṁ ca vayan dviṣmas tasya prāṇān apa vahes tasya prāṇān vi barhaḥ z 12 z 5 z anu 5 z

26. [f. 56 b, l. 3.]

Q. 7. 60.

grhān esi manasā modamā-  
nojaṁ bibhrad vasumatis sumetāghoreṇa cakṣuṣā mittriye-  
ṇa grhāṇāṁ paṣyaṁ paya ut tarāmi | ime grhā mayo-  
bhuvā ū-

rjasvantaṣ payasvantaṣ pūrṇā vamaśya tiṣṭhantaś te no jā-  
nantu jānataḥ

sūnṛtāvantaś subhagā irāvanto hasāmuda akṣudhyāstr-  
dhyāstr-

śyāmo grhā māśśad vibhītanāḥ | eṣāṁ adhy etu pravan  
eṣa so-

manasso bahuḥ | grhān upa hvayāmaya yan te no jānāntv  
āyataḥ |

upahūtā iha gāva upahūtā ajāvayaḥ a-  
tho nyasya kilāla upahūto grheṣu naḥ upahūtā bhūrdhni  
nā sakhāyas svādusannara ariṣṭās sarvāpūrṣā grhā ṇas sa-  
ntu sarvadaḥ z 1 z

Read: grhān emi manasā modamāna ūrjaṁ bibhrad vas  
sumatis sumedhāḥ | aghoreṇa cakṣuṣā mitriyeṇa grhāṇāṁ pa-  
yan paya ut tarāmi z 1 z ime grhā mayobhuvā ūrjasvantaṣ

payasvantaḥ | pūrṇā vāmasya tiṣṭhantas te no jānantu jānataḥ z 2 z sūnṛtāvantas subhagā irāvanto hasāmudāḥ | akṣudhyā atrṣyāso grhā māsmaḍ bibhītana z 3 z yeṣām adhyeti pravasan yeṣu sāumanaso bahuḥ | grhān upahvayāma yān te no jānantvā yataḥ z 4 z upahūtā iha gāva upahūtā ajāyavah | atho 'nnasya kilāla upahūto grheṣu naḥ z 5 z upahūta bhūridhanās sakhāyas tsvādusamṇara | ariṣṭās sarvapūruṣā grhānas santu sarvadā z 6 z 1 z

The variations from the Ç. text are considerable, being generally in the direction of Yajus or Sūtra texts; cf. Concordance. In st. 6b the only remedy seems to be to read as in the other texts svādusamṇmudāḥ.

27. [f. 56 b, l. 13.]

hantāyam astva pratighāty asā sam vām  
indra pṛtanāvṛṣṭiḥ prajāpatir adadād ojo smāi vṛhad dhavir  
r haviṣā vardhanena | prajāpater haviṣā vardhane hantā-  
yam indram a-

kṛṇor agādhyam tasmāi viṣo devakṛtā nimantas sahyamantas  
sahi-

[f. 57 a.] havyo babhūva | prajāpate abhi no neṣi vasv orvo  
gavyūtis abhimātiṣāhaḥ vardhaya  
nn indram vṛhata reṇāya devam devena haviṣā vardhanena  
z yathā viçvāṣ pṛ-

tanāt samjayā yathā çatrūn sahasā mānasā mahī yathāsaḥ  
samrāñ susa-

mraç devātte indro aprativadham kṛṇotu ayam vīro prati  
hantu çatṛṇ vaçve

devā uṣas adas karāya nāsyā prajāṃ rīriṣam nota vīrān  
imam indra | ja-

hi çatrūn prati randhayasvāgniṣ te gopā adhipā vasiṣṭhaḥ  
çarma te rājā

varuṇo ni yacchā devā tvendro aprativadham kṛṇotu z 2 z

Read: hantāyam astu pratighāty asat sam vām indragñi  
pṛtanāvṛṣṭiḥ | prajāpatir ā dadhād ojo 'smāi vṛhad dhavir  
haviṣā vardhanena z 1 z prajāpate haviṣā vardhanena hantā-  
ram indram akṛṇor agadhyam | tasmāi viṣo devakṛtā namanta  
sa hantā sa vihavyo babhūva z 2 z prajāpate abhi no neṣi  
vasūrvīm gavyūtim abhimātiṣāhaḥ | vardhayann indram vṛhate  
raṇāya devam dāivena haviṣā vardhanena z 3 z yathā viçvāṣ  
pṛtanās samjayā yathā çatrūn sahasā manasā | mahī yathāsaḥ



suprān susamrād devas tvendro aprativadham kṛnotu z 4 z  
 ayam vīro prati hantu çatrūn viçve devā oṣam adhas karayan |  
 nāsya prajān rīriṣan nota virān imān indraḥ z 5 z jahi ça-  
 trūn prati randhayasvāgniṣ te gopā adhipā vasiṣṭhaḥ | çarma  
 te rājā varuṇo ni yacchād devas tvendro aprativadham kṛnotu  
 z 6 z 2 z

A goodly number of objections might be brought against the emendations offered, but I think the intent of the hymn cannot be mistaken. In st. 1a apratigha is suggested but it brings difficulties with it; in 1c adadhād might stand, or even adadād as in the ms. In VS. 8. 46 and other Yajus texts there is a stanza similar to our no. 2; most of these texts have avadhyam in pāda b for our agadhyam, they have sam anamanta pūrvīr in c where I write devakṛtā namanta and for d they have ayam ugro vihavyo yathāsat; my emendation of pāda d is pure conjecture. About st. 5b I am very doubtful, but the reading given seems possible.

28. [f. 57 a, l. 7.]

saṁ spr̥çethām  
 tanubhyām sam mukhābhyām sam ātmanā saṁ vām vrāh-  
 maṇaspatis somas saṁ sparçā-  
 yābhu vām

In d read sparçayatu, or possibly sparçayātu. Cf. Ç. 6. 74. 1.

abhy asya nahami vācā dadhāmi nahasokṣase pame  
 dahinam kā-  
 me labhāi kṛṣṇam ivākhare

For the first hemistich I can get nothing satisfactory; I incline to think that some accusative should stand in place of nahami. For c perhaps we might read upa me dāhinam kāmē, the upa to be taken with labhāi.

yaḥ premāṣ preṇyām āsīd dattaḥ somena babhṛū-  
 nām | tasmād adhi çrutam mano mayy asya manāhitam

In a read premaṣ, or perhaps premā, in b babhṛuṇā: in c srutam, in d mana āhitam. Cf. Ç. 6. 89. 1 ab and 1. 1. 2d.

yaṁ puṣāṁsam kāmayete ya-  
 sminn ā bhagam icchate | hr̥çchokam asminn ā dadhmo  
 yathā çīṣyāti tvām a-  
 nu | yathāsyā hr̥dayam çīṣyād

For a yaṁ puṁāṁsam kāmayate seems good. In c read

hṛcchokam, in d ṣuṣyāti and in e ṣuṣyāt. It seems proper to end the verse at this point though the ms. has no sign.

apiçcam̐ neva çam̐ guṇī ca | kṣur ākāçam̐  
bhīma mām̐paçyam̐ abhinorujam̐ priyam̐karam̐ uttamam̐  
madhughena tad ābhṛtam̐

For the first few words I am unable to make a suggestion, and therefore cannot feel sure that they belong with this verse. For the rest I think we may read: cakṣur ākāçam̐ bhīmam̐ mām̐paçyam̐ abhirorudam̐ | priyam̐karaṇam̐ uttamam̐ madughena tad ābhṛtam̐. Cf. Ç. 7. 38. 1b and our next hymn st. 2.

tvam̐ hā-  
si varcasyo atho hāsyā sumāṅgalaḥ atho sarvāsām̐ vīru-  
dhām̐ priya-

ñkaraṇam̐ ucyase |

Read: tvam̐ hāsi varcasyo atho hāsi sumāṅgalaḥ | atho sar-  
vāsām̐ vīrudhām̐ priyam̐karaṇam̐ ucyase z 6 z 3 z

The ms. gives no indication of the end of this hymn and I have made this arrangement principally because the norm of this book is six stanzas: it seems not impossible that the last two stanzas should go with the next hymn, but the connection does not seem close enough to force us to such an arrangement.

29. [f. 57 a, l. 16.]

Ç. 7. 38 (in part).

praticī somam̐ asy oṣadhe praticy anu sūryam̐ pra-  
tīcī vi-

çvān devāns tathā tvācchāvadām̐asi | imām̐ khanāsy oṣa-  
dhīm̐ vitantrīm̐ a-

nutaṇtunām̐ āyataḥ patiraṇdhanī parāyato nivartanam̐ |  
amuṣyāham̐ parāya-

ta āyato mano agrabham̐ agrabham̐ hastīm̐ mano atho  
hṛdayam̐ manah̐ mayi te

[f. 57 b.] manāhitam̐ mayi cittam̐ mayi vratam̐ mamed̐ apa  
kratāv̐ aso mamāsaç ced̐ asī

dapi | aham̐ vadāni maha tvam̐ sabhāyām̐ ha tvam̐ vada  
mamed̐a | çastīm̐ kevalo

nābhyāsām̐ kīrtayāç cina yadi vāsyā dirocanaṁ yadi vā  
nadyas tirah̐ |

yam̐ tvā mahīm̐ oṣadhir vadhveva nyānayah̐ z 4 z

Read: praticī somam̐ asy oṣadhe praticy anu sūryam̐ | pra-

tici viçvān devāṅs tathā tvācchāvadāmāsi z 1 z imāṁ khanāmy  
 oṣadhiṁ vitantrīm anutantunām | āyataḥ pratirandhanīm parā-  
 yato nivartanām z 2 z amuṣyāhaṁ parāyata āyato mano  
 agrabham | agrabham hastiṁ mano atho hṛdayaṁ manaḥ z  
 3 z mayi te mana āhitaṁ mayi cittāṁ mayi vratam | mamed  
 aha kratāv aso mama cittam ā sīdasi z 4 z ahaṁ vadāni  
 māha tvaṁ sabhāyām aha tvaṁ vada | mamed asas tvaṁ  
 kevalo nānyāsāṁ kirtayāç cana z 5 z yadi vāsi tirojanaṁ yadi  
 vā nadyas tiraḥ | iyaṁ tvā mahyam oṣadhir baddhveva nyāna-  
 yat z 6 z 4 z

Pāda b of st. 2 I have not tried to emend thinking it might be taken to mean "having various magic powers and widely effective", or something of that sort; the māmpaçyam abhirorudam of Ç. is no better. Our stt. 3 and 4 are not in Ç. but st. 4 has appeared in Pāipp. 2. 77. 1; the form here is what was suggested there. St. 5 has also appeared in Pāipp. 2. 79. 5 with āṅkena me nyānayāt for pāda d.

30. [f. 57 b, l. 4.]

Ç. 19. 57.

yathā kalām i-  
 tekā maṁ rājāno gusmṛṇāny aguḥ saṁ çuṣṭhāguṣ saṁ ka-  
 lāguṣ saṁ asmā-  
 su suṣvaptriṁ nir diçate duṣvaptriṁ suvāma z devānām  
 patnīnām garbha ya-  
 maṣya karaṇa | yo bhadras svapna sva muma yaṣ papas  
 taṁ dviṣate pra hiṇma  
 tyāṣṭāmā nāmāsi kṛṣṇaçakuner mukhaṁ nirṛter mukhaṁ  
 taṁ tvā svapna ta-  
 thā vidma | svapnos svaptvā açvīvā kāyam açvīva nīnā-  
 haṁ | mā-  
 smākaṁ devapīyūṁ priyāruru vapsa | yaḍ asmāsu duṣ-  
 vapnī yaḍ go-  
 ṣu yaç ca no gṛ no gṛhe | sāsmākaṁ devapīyūḥ priyārurūṁ  
 niṣka-  
 m iva prati muñçatām navāratnīn apamāyām asmākaṁ tan-  
 vas pari  
 duṣvapnyo sarvaṁ durbhūtaṁ dviṣater nir dviṣāmāsi z  
 divṣater nir dvi-  
 ṣāmāsi z 5 z anu 6 z

For the first part of this we may read as follows: yathā kalām ity ekā z 1 z saṁ rājāno 'gus saṁ ṛṇāny agus saṁ kuṣṭhā agus saṁ kalā aguḥ | saṁ asmāsu duṣvapnyam nir dviṣate duṣvapnyam suvāma z 2 z devānām patnīnām garbha yamasya karaṇa yo bhadras svapna | sa mama yaṣ pāpaṣ taṁ dviṣate pra hiṇmaḥ z 3 z

The quotation of st. 1 by pratika only indicates the previous appearance of the stanza in this text, viz. Bk. 2. 37. 3, thus: yathā kalām yathā ṣapham yatharṇam saṁ nayanti | evā duṣvapnyam sarvam apriye saṁ nayāmasi. In the first part of st. 3 it would seem that the vocatives might stand.

In st. 4 our text is as hopeless as that of Ç.: in tyāṣtāma it may be that we have only a corruption of what stands in the Ç. pada-mss. mātṛṣṭā (note that the last syllable of the preceding line is ma), or it might be that ṛṣṭāmā as intended; this latter is a palaeographic possibility and occurs as the name of a river RV. 10. 75. 6. For the second part of the stanza I have nothing worth suggesting. In the third part sāmākam may be intended, and we may read piyāruṁ; for vapsa we might then read with Whitney-Roth vapsa.

For the last two stanzas we may read: yad asmāsu duṣvapnyam yad goṣu yac ca no grhe | sāmākam devapiyūṁ piyāruṁ niṣkam iva prati muñcatām z 5 z navāratnīn tapanāyām asmākam tanvas pari | duṣvapnyam sarvam durbhūtam dviṣate nir dviṣāmasi z 6 z 5 z anu 6 zz

While not wholly satisfactory this is rather better than the version of Ç., in which the last stanza is not metrical: I believe it is so here.

31. [f. 57 b, l. 14.]

Cf. MS. 2. 4. 7.

devā marutaṣ pṛṣṇimāta-  
ro apo dattoditīm bhiṇta | divas pṛthivyā uror antari-  
kṣāt ta-  
smāi kṣattrāyā neta vrahmaṇābhyah prajābhyā ābhyā  
oṣadhībhyas svāhā  
devā agnī indra sūrya apaḥ devāḥ cojo mittrāvaruṇā  
yamam  
tapaḥ devāṣ pitaro māvyāṣ kravyāpaḥ devāpsuṣado pām  
napāt taṇnū-

[f. 58 a.] napām narāçañsāpo dattoditiṁ bhīnta deva vṛhas-  
pate apo dehy aditiṁ bhīn-  
ti | deva prajāpate apaḥ deva parameṣṭhin āpo dehy aditiṁ  
bhīnti | devas pṛ-  
thivyā uror antarikṣāt tammāi kṣattrāyā nena prahmaṇa-  
bhyaḥ prajābhya ābhya oṣa-  
dhībhyas svāhā z 1 z

Read: devā marutaḥ pṛcñimātaro apo dattodadhiṁ bhīnta |  
divas pṛthivyā uror antarikṣāt tasmāi kṣattrāya na ita | vrah-  
maṇābhyaḥ prajābhya ādbhya oṣadhibhyas svāhā z 1 z devā  
agna indra sūryāpo ° ° | divas ° ° z 2 z devāç tcojo mitrā-  
varuṇāryamann apo ° ° | divas ° ° z 3 z devāḥ pitaro vasav-  
yāḥ kravyādo 'po ° ° | divas ° ° z 4 z devā apsuṣado 'pām na-  
pāt tanūnapān narāçañsāpo dattodadhiṁ bhīnta | divas ° ° z  
5 z deva vṛhāspate apo dehy udadhiṁ bhīndhi | divas ° ° na  
ihi | vrahmaṇābhyaḥ ° ° z 6 z deva prajāpate apo dehy uda-  
dhiṁ bhīndhi | divas ° ° z 7 z deva parameṣṭhin apo dehy  
udadhiṁ bhīndhi | divas pṛthivyā uror antarikṣāt tasmāi kṣa-  
trāya na ihi | vrahmaṇābhyaḥ prajābhya ādbhya oṣadhibhyas  
svāhā z 8 z 1 z

In the stanza corresponding to our st. 3 MS. has devāç çarmayā, which suggests for our text the possibility of devāç çarma no; I have thought also of devā açvināu, but neither of these is compelling.

32. [f. 58 a, l. 4.]

Ç. 2. 34.

prajāpater jāyamānaḥ prajā jātāç ca yā i-  
māḥ tā asmāi prativedayā cikitvān anu manyataṁ eṣāṁ  
īçe paçu-  
patiḥ paçūnām catuṣpadām uta vā ye dvipadaḥ niṣkrītās  
te yajñi-  
yā yanti lokam rāyas poṣā yajamanam majantām pramuñ-  
canto bhuvanasya  
gopā gātum devā yajamānāya dhataḥ upākṛtaṁ çicumānam  
yaj a-  
sthār priyam devānām apy eti pāthaḥ ye badhyamānām  
anu dīdhyānāmnī-  
kṣanta manasā cakṣuṣā ca | agniḥ tñ agre pra mumukta  
devāḥ prajāpatiḥ pra-

jābhis samvidānām yeṣām prāṇo na badhnanti baddham  
 gavām paçūnām uta  
 pāuruṣāṇām | indras tām ya āraṇyaṣ paçavo viçvārūpā  
 uta ye  
 kūrūpāḥ vāyuṣ tvān agre pra mumukta devaṣ prajāpatiṣ  
 prajābhis sam-  
 vidānām prajānantaḥ prati gr̥hṇantu devāṣ prāṇam aṅge-  
 bhyas pary ā ca-  
 rantābhyām gaccha prati tiṣṭhā çarīrāis svargam yāhi  
 pathibhiç çivebhiḥ

z 2 2

Read: prajāpater jāyamānāṣ prajā jātāç ca yā imāḥ | tā  
 asmāi prativedaya cikityān anu manyatām z 1 z yeṣām içe  
 paçupatiḥ paçūnām catuspadām uta vā ye dvipādaḥ | niṣkritās  
 te yajñiyām yantu lokam rāyas poṣā yajamānam sacantām  
 z 2 z pramuñcanto bhuvanasya gopā gātum devā yajamānāya  
 dhatta | upākṛtaṁ çaçamānam yad asthāt priyam devānām  
 apy etu pāthaḥ z 3 z ye badhyamānam anu didhyāna anvāik-  
 śanta manasā cakṣuṣā ca | agniṣ tām agre pra mumoktu devaḥ  
 prajāpatiṣ prajābhis samvidānaḥ z 4 z yeṣām †prāṇo na badh-  
 nanti baddham gavām paçūnām uta pāuruṣāṇām | indras tām  
 . . . z 5 z ya āraṇyaṣ paçavo viçvarūpā virūpā uta ya eka-  
 rūpāḥ | vāyuṣ tām agre pra mumoktu devaṣ prajāpatiṣ prajā-  
 bhis samvidānaḥ z 6 z prajānantaḥ prati gr̥hṇantu devāṣ  
 prāṇam aṅgebhyas pary ācarantam | dyām gaccha prati tiṣṭhā  
 çarīrāis svargam yāhi pathibhiç çivebhiḥ z 7 z 2 z

These stanzas appear also TS. 3. 1. 4. 1 and KS. 30. 8  
 our first stanza is not in Ç, and our fifth is new. Our pāda  
 2b is a mixture of the version of Ç. catuspadām uta yo dvi-  
 padām, and that of KS. catuspāda uta ye dvipādaḥ; it might  
 be better to read catuspāda in our version. I think the simplest  
 emendation in its st. 5a would be prāṇena. In 6b I have  
 inserted virūpā which all the texts have.

33. [f. 58 a, l. 16.]

Ç. 2. 6.

mamās tvāgna ṛtavo vardhayantu samvatsara ṛṣayo yā nu  
 sakhyā | sam dyumnena dīdhihi rocanena viçvā ā bhābhiḥ  
 pradiçaç ca-  
 tasraḥ | sam ceddhyasvāgne prati bodhayenam uç ca tiṣṭha  
 mahate sāubhagā-

ya | mā te riṣaṁn upasattā te agne vrahmaṇās te yaçasas  
 santu pā-  
 [f. 58 b.] nye tvām agne vṛṇute vrahmaṇā ime çivo gre  
 prabhṛṇo nedihi sapattrā-  
 gre abhimābhicad u bhavaḥ sve kṣa dīdihy aprayucchan.  
 ihāivāgne  
 adhi dhārayā rayim mā tvā dabhaṇ pūrvacittā nikāriṇaḥ  
 kṣattra-  
 m agne sūyamam astu tubhyam uta sattra vardhatām te  
 niṣkṛtaḥ kṣettraṇā-  
 gne mbena saṁ rabhasva mittreṇāgne mitradheyam vaca-  
 sva | sajātānām madhya-  
 meṣṭheha ma syā rājñām agne vihavyo dīdihya | ati nuho  
 ti nirr-  
 tīr any atātīr ati dviṣaḥ viçvā hy agne duritā cara tvam  
 athāsma-  
 bhyām saha virām rayin dāḥ anādhr̥ṣyo jātavedā aniṣṭhato  
 virā-  
 ḍ āgne kṣattribhir dīdihya vi mīvā pramuñcaṇ manuṣye-  
 bhyaç çivebhir a-  
 bhya pari pāhi no gayyāiḥ z 3 z

Read: samās tvāgna ṛtavo vardhayantu samvatsarā ṛṣayo  
 yā nu sakhyā | saṁ dyumnaena dīdihī rocanena viçvā ā bhāhi  
 pradiçaç catasraḥ z 1 z saṁ cedhyasvāgne prati bodhayāinam  
 uc ca tiṣṭha mahate sāubhagāya | mā te riṣaṁn upasattāro  
 agne vrahmaṇas te yaçasas santu mānye z 2 z tvām agne  
 vṛṇute vrāhmaṇā ime çivo 'gne prabhūr nu na edhi | sapatna-  
 hāgne abhimātijid u bhava sve kṣaye dīdihy aprayucchan z  
 3 z ihāivāgne adhi dhārayā rayim mā tvā dabhaṇ pūrvacittā  
 nikāriṇaḥ | kṣatram suyamam astu tubhyam uta sattā vard-  
 hatām te 'niṣkṛtaḥ z 4 z kṣatreṇāgne svena saṁ rabhasva  
 mitreṇāgne mitradheyam vacasva | sajātānām madhyameṣṭhā iha  
 sa syā rājñām agne vihavyo dīdihīha z 5 z ati 'nuho 'ti nirr-  
 tīr aty arātīr ati dviṣaḥ | viçvā hy agne duritā cara tvam  
 athāsmabhyām saha virām rayim dāḥ z 6 z anādhr̥ṣyo jātavedā  
 aniṣṭro virāḍ agne kṣatrabhīr dīdihīha | viçvā amivāḥ pra-  
 muñcaṇ manuṣyebhyaç çivebhir adya pari pāhi no gayāiḥ  
 z 7 z 3 z

In st. 1b it is entirely possible that the reading yā nu sakhyā is only a corruption of yāni satyā which all the others have. The reading of st. 2c given in our ms. seems to involve

a mixture of the Ç. form and the form given by the Yajus texts. In st. 4d upasattā as in the other texts would probably be better. St. 5c has appeared in this book no. 1. 4c. In st. 7d the ms. makes the correction to adya. Our st. 4 is Ç. 7. 82. 3 and our st. 7 is Ç. 7. 84. 1.

34. [f. 58 b, l. 10.]

Ç. 3. 20.

ayaṁ te yonir ṛtviyo ya-  
to jāto arocathāḥ taṁ jānann agna ā rohathā no vardhayā  
rayiṁ

Read robāthā in cd, and rayim before the period and numeral.

pra  
dātāraṁ havāmahe agnim ugram ūtaye | çuciryo vṛtra-  
haṁttamāṁ

The first pāda of these appears TS. 1. 7. 13. 4a, but refers to Indra. In the margin opposite these pādas is the following: somaṁ rājānam āçervacana (to be corrected āçirvacana). It seems then that there is here a grouping of four pratikas, and that they do not form a stanza of this hymn.

In the third pāda vṛtrahantamam seems to be intended.  
agne çchā vadeha naḥ | pratyāṁ nas sumanā bhava pra no  
yaccha viçāṁ pate dhanadāsi nas tvam.

In a read 'çchā, place colon after bhava: in d read dhanadāsi, and tvam before the period.

prā ṇo yacchatv aryamā pra bhaga-  
ṣ pra pūṣā prota sūnṛtāḥ rayiṁ devī dadhātu naḥ

In a read pra; drawing on Ç. we may read for b pra bhagaṣ pra vṛhaspatih. In c read sūnṛtā.

aryamaṇaṁ vṛha-  
spatim indraṁ dānayā codaya vātaṁ viṣṇuṁ sarasvatim  
savitāraṁ ca

vājinam

In pāda b read dānāya.

somaṁ rājānam avase gniṁ gīrbhir havāmahe ādityam  
viṣṇuṁ sūryaṁ vrahmāṇaṁ ca vṛhaspatim

Read 'gniṁ in b; in d vṛhaspatim before the period. The stanza is no. 5.

suhaveha havāmahe | ya-  
thā nas sarvam ij janas saṅgasatyāṁ sumanā hasāt. | |



The omission of pāda a is probably accidental; in Ç. it is *indravāyū ubhāv iha*. In c read *sarva*; the form *sarvam* may be due in some way to TS. 4. 5. 1. 2, where *sarvam iḥ jagat* stands. For d read *saṅgatyām sumanā asat*.

[f. 59 a.] *tvaṁ no agna agnibhir vrahmāṇaṁ ca vardhaya*  
*tvaṁ no devatātaye rayiṁ dānā-*  
*ya codaya |*

In pāda a read *agne*; it seems very probable that *vrahmā-*  
*ṇaṁ* in b is only a corruption of *vrahma yajñam* as in Ç.  
*vājasyedaṁ prasave sambabhūva ya imā ca viçvā bhuva-*  
*nāny antaḥ utātiçchantāṁ dāmayatu prajānāṁ rayiṁ dhehi*  
*sarvavīraṁ*

*ni yacchatam. |*

While it seems possible to read pāda a as it stands here, ending with *ya*, I am inclined to think that *ya* represents only a transitional sound of pronunciation and that the correct reading is *saṁ babhūvemā ca* ∴ in Ç. too I think we might emend to *saṁ babhūvemā* on the basis of dittography. For our pāda c read *utāditsantaṁ dāpayatu prajānan*; *yacchatām* in d.

*dūrān me pañca pradiço dūrān urvī yathābalam.*  
*prāpeyaṁ sarvā mākūtīr manasā hṛdayena ca |*

In a read *duhrām*, in b *duhrām urvīr*: in c *ma ākūtīr*.

*gosaniṁ vāca-*  
*m udeyaṁ varcasa mābhy aruṇyaṁhi | āyu rundhām sar-*  
*vato vā tvaṣṭa pū-*

*ṣāya çrīyatām z 4 z*

Read: *gosaniṁ vācam udeyaṁ varcasā mābhy taruṇyaṁhi |*  
*ā rundhām sarvato vāyus tvaṣṭā poṣāya dhriyatām z 10 z 4 z*

It is possible that the end of pāda b has gotten confused with the beginning of pāda c, and that we ought to read as in Ç. *mābhyudihi*. The form suggested for d appears Ç. 6. 141. 1b.

35. [f. 59 a, l. 7.]

Ç. 19. 15.

*yata indra bhayāmahe tato no abhayaṁ*  
*kṛdhi | maghavaṁ sakti tava tvaṁ na tudbhir vi dviṣo vi*  
*mṛdho jahi | i-*  
*ndraṁ vayam anorādhaṁ havāmahe anūrādhyāssad dvi-*  
*padāç catuṣpadā |*

mā na sonāraṣūṣir usa gur viṣūcīr indra druho vi nā-  
 çaya | i-  
 ndras trātotu vṛtrahā parampā no vareṇyāḥ | ca rakṣatā  
 caramatas sva  
 madhyatas sva paçcāt sva purasthān no stu z rurūṁ no  
 lokam anu neṣi vidvā-  
 n svarva jyotir abhayaṁ svasti | ugrā ta i sthavirasya  
 bāhuḥ upa kṣe-  
 ma çaraṇā vṛhantā | abhayaṁ naṣ karaty antarikṣam a-  
 bhayaṁ dyāvāpr-  
 thivī ubhe | abhayaṁ paçcād abhayaṁ purastād uttarā-  
 dhād abhayaṁ no  
 stu abhayaṁ mitrād abhayaṁ amitrābhī jñātād abhayaṁ  
 puro yaḥ abha-  
 yam naktam abhayaṁ divā nas sarvāçā mittram bhavan-  
 tu z 5 z

anu z 7 z

In l. 10 the ms. corrects usa to upa.

Read: yata indra bhayāmahe tato no abhayaṁ kṛdhi |  
 maghavaṁ çagdhī tava tvaṁ na ūtibhir vi dviṣo vi mṛdho  
 jahī z 1 z indraṁ vayam anūrādham havāmahe anu rādhyās-  
 ma dvipadā catuṣpadā | mā naḥ senā araruṣir upa gur viṣū-  
 cīr indra druho vi nāçaya z 2 z indras trātota vṛtrahā paras-  
 pā no vareṇyāḥ | sa rakṣitā caramatas sa madhyatas sa paçcāt  
 sa purastān no 'stu z 3 z urūṁ no lokam anu neṣi vidvān  
 svarvaj jyotir abhayaṁ svasti | ugrā ta indra sthavirasya bāhū  
 upa kṣiyema çaraṇā vṛhantā z 4 z abhayaṁ naṣ karaty an-  
 tarikṣam abhayaṁ dyāvāprthivī ubhe | abhayaṁ paçcād abha-  
 yaṁ purastād uttarād adharād abhayaṁ no 'stu z 5 z abha-  
 yaṁ mitrād abhayaṁ amitrād abhayaṁ jñātād abhayaṁ puro  
 yaḥ | abhayaṁ naktam abhayaṁ divā nas sarvā āçā mitram  
 bhavantu z 6 z 5 z anu 7 z.

36. [f. 59 a, l. 18.]

Contains RV. 1. 102. 4, 6, 9, 10.

me prehi māpa krāmaç catṛṇām vedākhida |  
 indras sapattraha bhīmaḥ saṁjayas te samānṛdhak. | tvaṁ  
 [f. 59 b.] jayāsi na parājayāsā abhyeçv āso maghavan ma-  
 hatsu ca | ugram  
 cit tām avase saṁ siçīmahe sa tvaṁ na indra havaneṣu  
 mṛdā | goji-

tā bāhū samakratūyat karmañ-karmāñ çatamūcīdamkarā |  
 akalpa i-  
 ndro pratimānam ojasā tvañ na indra havaneṣu mṛdā |  
 vedāham indra pri-  
 yam asya çevadhiñ yad asya nāma guhyañ samīke |  
 sañyāj jayāpi magha-  
 vā mamāñ praty admākam vidhmo vihace havañ gamat.  
 z tvā jayema tvayā  
 yujā vṛtā vṛdho asmākam aṇṇum uta vā bhare-bhare | as-  
 mabhyam indra va-  
 rivas sugaṇ kṛdhi pra çattrūñāñ maghavan vṛja tvāñ de-  
 veṣu prathamāñ sam ā-  
 rabhe tvañ babhūyatha pṛtanāsu sāsahiḥ somañ naṣ kārūm  
 upamanyum udbhi-  
 dam indra karāsi prasave rathañ puraḥ z 1 z

Read: mā prehi māpa krāmaç çattrūñāñ veda ākhida | in-  
 dras sapatnahā bhīmaḥ sañjayas te sam āṇṛdhat z 1 z tvañ  
 jayāsi na parājaya tasā arbhēṣv aso maghavan mahatsu ca |  
 ugrañ cit tvāñ avase sam çīçīmahe sa tvañ na indra hava-  
 neṣu mṛdā z 2 z gojitā bāhū sa sam akratūyat karman-karmañ  
 çatamūtiṣ khajamkaraḥ | akalpa indraṣ pratimānam ojasā sa  
 tvañ na indra havaneṣu mṛdā z 3 z vedāham indra priyam  
 asya çevadhiñ yad asya nāma guhyañ samīke | sañyāj jayāpi  
 maghavā samāñ praty asmākam tvidhmo vihaceḥ havañ gamat  
 z 4 z vayañ jayema tvayā yujā vṛtā vṛdho asmākam aṇṇam  
 ud avā bhare-bhare | asmabhyam indra varivas sugaṇ kṛdhi  
 pra çattrūñāñ maghavan vṛṣṇyā ruja z 5 z tvāñ deveṣu pra-  
 thamāñ sam ārabhe tvañ babhūtha pṛtanāsu sāsahiḥ | somañ  
 naṣ kārūm upamanyum udbhidam indra karāsi prasave rathañ  
 puraḥ z 6 z 1 z

The reading given for st. 1c seems probable; but we must also consider sañjayate samāñ ṛdhak. The general sense of st. 2 ab is fairly clear, but the exact reading I cannot get: RV. has tvañ jigetha na dhanā rurodhithārbhēṣv ājā °°. In st. 3a the reading given seems possible, but in view of RV. form gojitā bāhū amitakratuḥ simaḥ we might conclude that the Pāipp. form was °° simo 'mitakratur yaḥ. In st. 4d indro vihave might be considered a possibility. St. 5 is given as it stands both in RV. and Ç. 7. 50. 4. Our stt. 1 and 4 have no parallels.

The ms. corrects to jayāmi in st. 2 and asmākam in st. 5.

37. [f. 59 b, l. 10.]

smara smaro si

devāir datto si smara | amuṣya manāssara yathāhaṁ kāmā-  
 maye tathā ṣo-  
 ṣocayāmya hṛdayaṁ kāmā gacchāṅga jvaro dahatu ṣoca-  
 tutmanā | saṅka-  
 lpāstyā smarantādhībhir yamāivāsyā didhmo hanam anyā-  
 narānandāḥ  
 pramuthyato manumaho nāivo naṣṭakarta arṇavaḥ āveçinīṣ  
 pradrupo ro-  
 payiṣṇur etās tvābhya prāhiṇo vrahmaṇā | ṛtukantunī ṛtvidā  
 grāmā-  
 bhyāsinī svapna yacchatu dudhnā manomuha | āveçinīṣ  
 pradrupo ro-  
 po ropayīṣṇur erās tvādya prahiṇomi vrahmaṇā | indrāgnī  
 mittrāvaruṇā cebhyotayata | dyāvāpṛthivī mā-  
 [f. 60 a.] tariçvā | açvinā devas savitā bhagaç ca mana-  
 stūdhnayantu naram āsā tṛtrayas triṇ-  
 ças tvā bhūdhnaṇtu devāgniç cid yam upa te bharadvājaç  
 cam uta yas triṇçatāṅç chinne  
 vanordhvaṁ dhanā pra plavasva z etāṣ patyanty ābhyo  
 vārṣikīr iva vidyutaḥ tāsām  
 tigrāho bhava sāyaṁ goṣṭho gavām iva niçīrṣo nipāti-  
 tābhyo veçayā-  
 mi te | tās tvāsam uttantīr bodhayantīr upā sabhām. etās  
 tvādya prahiṇo-  
 mi vrahmaṇā striṣ prā purogavām tās tvā tṛṇam iva çoka-  
 yām atho tvā ro-

dayā bahuḥ z 2 z

In f. 59 b l. 15 the ms. corrects bhya to dya: also dyo to dhyo f. 60 a l. 3.

Out of all this I have been able to emend only some few portions; the sphere of the charm is evident but the particular intent is not.

For the first stanza we might read the following: smara smaro 'si devāir datto 'si smara | amuṣya manas smara yathāhaṁ kāmāye tathā ṣocayāsyā hṛdayam. Next we seem to have four pādas of fair cadence, thus: kāmā gacchāṅgā jvaro dahatu ṣocatu manaḥ | saṅkalpā asya smarantādhībhir tyamāivāsyā dadhmāu. In the last pāda we might possibly read yān

evāśya. The next pāda would seem to be hanam anyanarā-nandāḥ meaning perhaps "may I smite those women who take pleasure with other women's husbands"; and next we seem to have pramuhyaṭo manomuho. After this I can get nothing helpful until the sixth line below where the reading might be chinne vana ūrdhvaṃ dhanā pra plavasva.

We seem to get next the following stanza: etāṣ patyanty ādhyo varṣikīr iva vidyutaḥ | tāsāṃ pratigraho bhava sāyam goṣṭho gavām iva. There follows a stanza whose first two pādas parallel Ç. 1: 131. 1 ab, and our pāda a seems to be the same with that of Ç.; the hemistich might read thus: ni çrṣato ni pattata ādhyo veçayāmi te. A bold rewriting would give a second hemistich for this stanza thus: tās tvāsan uttarāvātir bodhayantir upā sabhām. It looks however as if the stanza ends at the colon after vrahmaṇā: perhaps this last clause which appears three times in the hymn might be read etāṣ tvad ādhyāḥ prahiṇomi vrahmaṇā. Out of strīṣ prā purogavām I get nothing; but for the rest it seems fairly safe to read tās tvā tṛṇam iva çocayān atho tvā rodayān bahu.

It will of course be evident that these emendations are offered with no great assurance. The amount of material would make about nine stanzas: the hymn is no. 2 in the anuvāka.

38. [f. 60 a, l. 7.]

Verses found in Ç. 4. 14; 9. 5; and Kāuṣ. 68. 26.

ajo hy agner ajaniṣṭa çokāt so paçyej jani-  
tāram agre | tena devā devatām āgrāyan tena rohān aro-  
ham upa medhīyān-  
saḥ z kramadhvam agnibhin nāka mekṣān hasteṣu bibhrata  
divas pṛṣam svar gatvā  
miçrā devebhir ādhvam | agne prehi prathamō deva etām  
cakṣur devānām uta ma-  
rtyānām. | iyakṣamāṇā bhṛgubhis sajoṣasas svar yantu ya-  
jamānā  
s svasti z svar yanto nāpekṣantantā dyām rohantu rā-  
dhasaḥ agni viçvatodhāram sa-  
vidvāṅso vitenire | agniṃ yunajmi çavasā ghṛtena divyaṃ  
samudram payasaṃ

ruhantam | tena geṣma sukr̥tasya lokam sa ruhāṇā adhi  
 nākam uttamam | imāu  
 te pakṣā ajarāu patattriṇāu yābhyām rakṣānsy apahaṁsy  
 odanaḥ tābhyām patyāsmi  
 sukr̥tasya lokam yatrarṣayaḥ prathamajāḥ purāṇāḥ yadi  
 tiṣṭho sivas pr̥ṣṭhe  
 vyomaṁn ady odanaḥ anvāyaṁ satyadharmāṇo vrahmaṇā  
 rādhasā saha |  
 pr̥ṣṭhāt pr̥thivyām antarikṣam āruham antarikṣā divam ā-  
 ruham divo nākasya pr̥ṣṭhā  
 t svar jyotir agām aham. | ajo sy aja svargo si tayā lokam  
 āṅgirasasḥ pra-  
 [f. 61 a.] jānan. | tam lokam anu pra jñesma yena vā sahas-  
 ram vahasī yena vā sarvave-  
 dasam. temam yajñam no vaha svar deveṣu gantave |  
 aja ta pacata pañca coda-  
 nā | ajam pañcāudanam paktvā devālokān samānaṇḥ |

Read: ajo hy agner ajaniṣṭa cōkāt so 'paçyaḥ janitāram  
 agre | tena devā devatām agra āyan tena rohān arohan upa  
 medhīyānsaḥ z 1 z kramadhvam agnibhir nākam mekṣān has-  
 teṣu bibhrataḥ | divas pr̥ṣṭham svar gatvā miçrā devebhir ādh-  
 vam z 2 z agne prehi prathamō devayatām cakṣur devānām  
 uta martyānām | iyakṣamāṇā bhṛgubhis sajoṣasas svar yantu  
 yajamānās svasti z 3 z svar yanto nāpekṣanta ā dyām ro-  
 hantu rādhasaḥ | yajñam ye viçvatodhāram suvidvāṁso vitenire  
 z 4 z agniṁ yunajmi çavasā ghr̥tena divyam samudram paya-  
 sam ruhantam | tena geṣma sukr̥tasya lokam svo ruhāṇā adhi  
 nākam uttamam z 5 z imāu te pakṣā ajarāu patattriṇāu yāb-  
 hyām rakṣānsy apahaṁsy odanaḥ | tābhyām pathyāsma sukr̥tasya  
 lokam yatrarṣayaḥ prathamajāḥ purāṇāḥ z 6 z yad atiṣṭho  
 divas pr̥ṣṭhe vyomaṁn adhy odana | anvāyan satyadharmāṇo  
 vrahmaṇā rādhasā saha z 7 z pr̥ṣṭhāt pr̥thivyā aham antarik-  
 ṣam āruham antarikṣād divam āruham | divo nākasya pr̥ṣṭhāt  
 svar jyotir agām aham z 8 z ajo 'sy aja svargo 'si tvayā lo-  
 kam āṅgirasasḥ pr̥ajānan | tam lokam anu jñesma z 9 z yena  
 vā sahasram vahasī yena vā sarvavedasam | tenemam yajñam  
 no vaha svar deveṣu gantave z 10 z ajam ca pacata pañca  
 cāudanān | ajam pañcāudanān paktvā devālokān samānaṇḥ  
 z 11 z 3 z.

Stanzas 6 and 7 are in Kāuṣ. 68, the last three in Ç. 9. 5.  
 In st. 4c I have adopted the reading of Ç. I think there

is reason to doubt whether the last part of st. 11 is really part of the hymn.

In st. 7b the ms. corrects to adhy.

39. [f. 60 b, l. 3.]

yā te prajā

vihatā parābhū dhruveṇāçvitāpaṁ bharāmi | agniṣ te tām  
ādyamaḥ

punar dād vāiçvānaraḥ

Read parābhūd in pāda a; in b dhruveṇa is pretty clearly the first word, and saṁ bharāmi may be the verb, but I can get nothing more out of the pāda. For pādas cd we might read agniṣ te tām +\*ādyamaḥ punar dadād vāiçvānaraḥ: pāda c lacks one syllable.

paramasmābhyo mnastaṁ patiç çivo gni dvitīyaṁ  
mī prajāṁ

jaradaṣṭī sataṣva | muñcāinaṁ grāhyān niṛrtir yad aban-  
dhāgne prajāṁ prajā-

kāmāya dhehi |

Possible readings here seem to be 'mnas tām and 'gnir in a, dvitīyām me and jaradaṣṭīm in b: sādhasva is the only thing I can suggest for sataṣva. For cd we may read muñcāinaṁ grāhyā niṛrtir yad abadhnād agne ° °.

tvām agne vṛṣabhaṁ vāçiteyam ānyajāt putrakāmāsu  
paryati | tām ā roha sumanasyamānaṣ prajāpateṣ pra ṇaya  
reṣiṇīnām |

At the end of a we might read vāçata iyaṁ; anyajāḥ, if it may mean "ready to give birth again", might stand in b, with pary eti. It would seem that prajāpate ought to stand in d, but reṣiṇīnām I cannot solve; enām may be at the end of the pāda.

tubhyaṁ nārī putrakāmā yam agne çuddhaṁ pūtaṁ ghṛtaṁ  
ā juhoti | tā

m ani tām ani ṣkandha vīlayasva netodhā ugraḥ prajāyā  
saṁ sṛjīnām

In a we may read yad agne: in b I would read tām adhi skanda, for d retodhā ugraḥ prajāyā saṁ sṛjīnām. Cf. Ç. 5. 25. 8.

parvatād divo yene gātrād-gātrāt samāçrutam. neto devas-  
ya devasma-

rāu parṇam iyādhān

This appears in Ç. 5. 25. 1. In a read yoner, in b samāsr-tam seems possible; Ç. has samābhrtam. For c read reto devasya devās, and for d sarāu parṇam ivā dhān seems possible; Ç. has çepo garbhasya retodhāḥ sarāu parṇam ivā dadhat.

indrasya jātasya prapapāta nābhis tām ekodenaḥ prati jagrāhaḥ kāmī | tvayā vayan vrahmaṇās somapās supayā s sutayāna sūyate z 4 z

The first letter of the last line is not certain. I can do no more with this than the division of words indicates. The stanza is no. 6 and the hymn no. 4.

This is clearly a charm for successful conception, and it seems to be intended to help obtain a child in place of one lost.

40. [f. 60 b, l. 14.]

tyajanān tyajanam jātam tyajanam  
jāyate çara | na eṣati na çocati yas tvā bi-  
bharti tejana pāutram asi tejanaḥ pāutram te prabhañjanam  
pāutro stu so kā-  
mo yena mūrchām ayāmahe z yā doṣaḥ çaro stv odane-  
bhyaḥ kṛṇavadbhyām tāva do-  
ṣa tvaṁ tejanas tyajanam maruto dadham. tyajanam me viçve  
devās tyajanam pita-  
ro dadham. tenāham anyeṣām striyo tyāksam purā ma-  
dhyadinād uta | purā sā-  
[f. 61 a.] yityādi tyāksam tejane ya mahad vilam | asthād  
dyāurm asthāt pṛthivy asthād viçvam i-  
dam jagat. asthād dvihvṛdevās tiṣṭhāt kāmō ayaṁ tava  
z 5 z a 8

zz zz ity ātharvaṇikapāipalādaçākhāyām tṛtīyaḥ kāṇḍa  
s samāptāḥ zz zz

Read: tyajanāt tyajanam jātam tyajanam jāyate çara | nāi-  
ṣati na çocati yas tvā bibharti tejana z 1 z pavitram asi  
tejana pavitram te prabhañjanam | pavitro 'stu sa kāmō yena  
mūrchām ayāmahe z 2 z yāvān doṣaḥ çaro 'stv odanebhyaḥ  
kṛṇavadbhyām | tāvān doṣas tvaṁ tejana tyajanam maruto  
dadhan z 3 z tyajanam me viçve devās tyajanam pitaro da-  
dhan | tenāham anyeṣām striyo \* \* \* z 4 z \* \* \* tyāksam  
purā madhyamdinād uta | purā \*sāyityādi tyāksam tejane yan  
mahad bilam z 5 z asthād dyāur asthāt pṛthivy asthād viç-



vam idam jagat | asthād vihvarita eva tiṣṭhāt kāmo ayam  
tava z 6 z 5 z anu 8 z

ity ātharvaṇikapāippalādaçākḥāyām tṛtīyaṣ kāṇḍas samāp-  
taḥ zz

In st. 1b çarah seems entirely possible though not necessary. The reading given for 3ab seems possible, but the word odanebhyas creates doubts; I should think that something like dhanubhyaṣ karnavadbhyaḥ would fit the context better. The ms. gives no hint of the lacuna I have indicated in stt. 4 and 5 but I am fairly sure that my arrangement is correct. In st. 5c çāyitvād u would be good if we may take çāyitva to mean "bed-time". St. 6ab appears Ç. 6. 44. 1ab and 6. 77. 1ab; the conjecture for pāda c fits in so neatly that I have ventured to write it as a sure correction. But after all is said this hymn is left in an uncertain state.

#### POSTSCRIPT.

In each of the following stanzas the first line of transliteration does not correspond exactly with the ms. in spacing: in hymns 8. 5; 12. 8; 16. 3; 18. 3; 22. 4; 25. 12; 34. 8. In each case the line of transliteration should be indented a little to indicate that the first word of the line is *not* at the left margin of the ms.

This postscript seems the best way to correct these errors, which will probably cause no serious confusion.